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PULPIT WIT.

Mr. Editor, I send you another letter of "H." to your "young friend." The subject on which he writes is one of importance. In some sections the power of preaching which he condemns is becoming quite too common, and the evil effects of it but too manifest. The times require serious and judicious preaching. Excitement, change, and superficiality are among the leading characteristics of the age. This is seen in religion, as well as elsewhere. Too many professing Christians act more from excitement than from principle. They seem more anxious for flashes of joyous emotion, than for the spirit of humble obedience; as if the saying, "Lord, Lord," was to secure admission into heaven, instead of "doing the will of God." There is little stability to their religion, practical or experimental; and as a result of this changeable-ness, their piety is very superficial. It is greatly wanting in depth and consistency. To correct these evils, the requirements of God's law, with its awful sanctions, must be faithfully proclaimed, an evangelical repentance must be insisted upon, and a faith that works by love, purifies the heart, and overcomes the world. Moral obligation must be clearly defined, and man made to feel his accountability to God. He must be reminded of the shortness and uncertainty of life, and of the unspeakable importance of being prepared for death. The judgment seat of Christ and the retributions of eternity must be dwelt upon as awful realities. Surely there is

no room for mirth or trifling here."

The man of God must urge these things with a sober earnestness that shows him sincere.

He that negotiates between God and man, to God's satisfaction, the great concern, Of judgment and of mercy, should beware Of lightness in his speech. "To pitiful To court a grin where you should wail a soul; To break a jest, when pity would inspire Pathetic exhortation; and to address The skittish fancy with forcible tales. When sent with God's commission to the heart."

December 5, 1844. F. M.

My Dear Young Friend, Your request that I would point out any thing in your pulpit performance which I consider objectionable, has led me to address you this letter. Not doubting your anxiety in expressing the wish to avoid what would be likely to give needless offence, or in any way limit your usefulness as a minister of Christ, I shall honestly state what I have noticed, which, in my opinion, would tend to such a result. In this letter I shall confine myself to what I consider your most prominent fault. This is a somewhat frequent use of ludicrous expressions. You indulge, perhaps, more freely in this kind of remarks in your exhortations, especially when visiting unconverted persons, or when the prayers of Christians, or to join the church, than you do in your sermons, though I have not only heard them in the latter, but even in your prayers! I include in this category all witicism, vulgarisms, and oddities; for in such connection they all tend to excite emotions of the ludicrous. My first objection to this practice is, that it is an offence to God's law. A sermon, exhortation, or prayer, is of quite too grave and serious a character to allow of a display of wit or humor. Wherever else this may be permitted, surely it cannot be permitted to show itself in the pulpit. This is a sacred, a hallowed spot. No graceless jest should fall from the lips of him who is called to be the mouth for God to his people. Gravity of manner and expression becomes the sacred desk. All levity and mirth is sadly out of place, when introduced into an address from the pulpit. I know there are some who have acquired considerable reputation as pulpit orators, and some writers of sermons of acknowledged merit, who have occasionally indulged in the use of ludicrous remarks. But their example should not be urged as authority. These are blemishes upon their performance, and greatly mar their beauty. In matters of taste we must appeal to nature. What a sound judgment and correct feelings reject as inappropriate, cannot be in good taste. A person of cultivated intellect but of obtuse moral feelings, or one with chastened moral feelings but of weak understanding, may not be offended with oddities and witicism in a sermon, or other pulpit exercise; but surely one with a mind to appreciate, and a heart to feel the momentous truths which form the subject matter of such performances, cannot but feel disgust at any thing introduced into them calculated to excite a spirit of levity. He may smile with others, but he will not, he cannot approve.

Do not, therefore, suffer yourself to be deceived by supposing that all who smile, approve. This you will find far from being true. Some persons have great control over their feelings, and would not suffer themselves to smile were Judah himself to ascend the pulpit. Others, however, are easily overcome, and a mere trifle may cause them, against their will, to laugh immoderately. But, if persons of natural tact, though they may not be able to control their risible feelings, they will, in their hearts, condemn the preacher who shall excite them; while he may be flattering himself that they are smilingly pleased with his performance.

But this is not a mere matter of taste. Did the evil end here, it would be a subject of comparatively trifling importance. For though every public speaker ought, as far as possible, to conform to the true standard of taste, still the chief object of a minister of the gospel, in all his pulpit efforts, should be to excite a healthy moral and religious influence. If he fails in this, whatever may be his excellencies of style, his manner, or his eloquence, he will please his auditors, he fails in the great end for which the gospel ministry was instituted. And how may he be well assured, that this practice which I condemn, will greatly lessen the religious influence of your ministrations. It will degrade you in the estimation of most of your hearers. This, of course, will diminish your personal influence over them. It will also degrade, in their minds, the truth which you preach. That which they should esteem themselves to regard as of unspeakable importance, they will be led to consider as of little account. Already they are regarded too lightly. Were their importance felt as they should be, they would be as a fire and hammer upon the soul, but it is not the heart to receive religious impressions—at least, permanent ones. I am well aware that a comic-sermon style of preaching often produces a high state of semi-religious feeling, which is not unfrequently manifested itself in empty shouts and loud amens. But this kind of religious excitement should not be regarded as a demonstration of the power of truth on the heart. It is a trivial, vanishing, superficial thing, that only glides over the surface of the soul. It is the mere crackling of thorns, a sudden blaze of the spirits, the exultation of a tickled fancy, or a pleased appetite. It leads to no deep searchings of the heart, no humbling of the soul before God, no self-denying efforts to save sinners. It raises not the mind to holy and sacred communion with God; it fills it not with substan-

tial joy and permanent peace. It serves only to gratify a morbid and selfish love of excitement; leaving the soul a prey to desponding fears and fierce temptations. Under its influence the mind loses its relish for sober truth. It prefers rather to revel amid the reveries of an excited imagination, than dwell upon substantial realities.

There can, also, be no doubt but this mode of preaching tends to practical infidelity, both in the case of the speaker and hearer. No one can trifle long with serious things, without producing the feeling, to a greater or less extent, that they are not yet a Clarke, he has not yet explored the arena of this most nervous and hoary language, but he possesses keys that will turn every bolt, and flambeaux indicating every passage. A vast amount of mechanical and useless labor required by the ordinary method of teaching is thus avoided. The student learns the reason of things, commits principles and not paralogisms.

But a short conversation with Mr. Noyes will impart a clearer idea of this matter than can be given by a pen. He resides No. 79 Lowell St., devotes much of his time to teaching, gives the above course for ten dollars, has a number of students at present, and can, if desired, teach the Bengalee and Orissa languages.

We have availed ourselves of his instructions and make the above statements as due to the man and the subject.

Boston, Feb. 7, 1845.

For Zion's Herald and Wesleyan Journal.

INCONSISTENCY.

Mr. Editor,—As the Christian professes to be in many respects different from other men, so it is expected that he will conduct himself in a different manner. As his profession is more holy than any other, it is therefore expected that he will live more holily. When the just expectations of the community are not realized in an individual professing Christianity, he is at once pronounced inconsistent. And should this surprise us, when a man's profession and practice are almost perpetually clashing? Indeed, is it not what we have reason to expect? There are some things which a professor of religion cannot do without meriting this charge.

1. The professing Christian who prays for God to convert the world, to fill the earth with his glory, and at the same time to do nothing for the missionary cause, deserves to be charged with being inconsistent. Such a prayer is solemn mockery while the individual refuses to "cast his mite into the treasury of the Lord." Though such an individual may believe and teach that "we are saved by grace through faith," he nevertheless seems to have forgotten that "faith cometh by hearing," and the apostle asks, "how can they hear without a preacher, and how can he preach except he be sent?" Some men will pray fervently that God will send a missionary spirit to the church, that he will send missionaries to the heathen; indeed, they will appear to be zealous and really interested in the work, when at the same time they would almost as willingly renounce their religion as give a dollar to advance the cause. Some will even stay at home upon the Sabbath if there is to be a missionary meeting, so that they may not be considered enemies to the cause by refusing to do any thing for it. Such men have a name to live while they are dead; and if they ever enter heaven it will be "as by fire." Were the entire church composed of such men, their religion would not deserve the name of Christianity. To be consistent with their practice they would have to renounce their profession and abandon their principles. When the politician wishes to disown his principles and convert others to his belief, he generally exerts himself to the utmost; he puts forth every effort, makes every necessary sacrifice, and thereby gives a practical demonstration of his consistency. Let the professing Christian pursue the same course, remembering that "he is not his own, but bought with a price," and the infidel will no longer have occasion to say that "he is not consistent with his principles and profession."

2. A professing Christian should be charged with being inconsistent who takes a political newspaper, and is a religious newspaper. I am acquainted with an individual who is a *clergyman* and *clergyman* in the M. E. Church, who takes two political newspapers and no religious paper. What can we think of a professing Christian who does more to inform himself of the prosperity of his political party than of the advancement of the cause of God in the world? Does it not prove that such an individual thinks more of party politics than of the Christian religion, though he may profess to regard religion as of more value than any thing, yet he does every thing else?

3. A professing Christian will be charged with being inconsistent who can go almost any where, in fair or foul weather, except to meet with him. There are individuals who are blessed with health, so that they can attend to the ordinary business of life, except themselves to all that is necessary to amass wealth, make as many visits as are desirable, but are often sick upon the Sabbath, and almost invariably so, when they should be at the class meeting.

Mr. Editor, I have no fellowship for this Sunday sickness. It is not a disease of the body but of the soul. In the language of the prophet I would exclaim,—"Is there no balm in Gilead, is there no physician to cure the wound of the serpent's bite, and until the accursed thing is removed we cannot stand against our enemies." Alfred, Maine, Feb. 8, 1845. H. M. EATON.

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THE HEBREW LANGUAGE.

What was once said of mathematics may be said of every science, "there is no royal road to it." Knowledge can be acquired only by patient application. But while personal labor is a *sine qua non*, all sciences may be simplified, their general principles brought within a narrow compass, and their acquisition greatly facilitated. The sciences have been undergoing modifications for ages, tending continually to the simplicity of nature and the perfection of art. The laws of chemistry are defined, the exact sciences clearly illustrated and succinctly proved, logic and rhetoric from the region of mists are brought down to the common walk of life, mental and natural philosophy are pruned of crude extravagances, and the languages, living and dead, are placed before the student illustrated by notes, treatises, diagrams and manuals.

Will you allow us, Mr. Editor, from this point to confine our remarks to the study of the Hebrew. The importance, to clergymen especially, of a familiar acquaintance with this language, the original of the Old Testament and the vernacular of Eden, is confessed by all. But to acquire such familiarity is regarded by the student, when gazing for the first time upon the rugged page of Genesis, the shapeless characters, the multiplied symbols, as truly a herculean task. Where shall he begin?—how progress? what means this?—what signifies that, from right to left—from end to beginning? Strange language this indeed! he exclaims. And yet it is a fact, the acquisition of the Hebrew, provided the student enter the labyrinth at the right gate, is less difficult than the languages invariably taught in our high schools. Few languages are capable of so much simplification, such rigid analysis; few are governed by rules so clear and general. The Rev. Eli Noyes of this city has acquired, as we think, the art and art of simplifying and rendering even the study of this language of the Jews, and simply as follows. The student learns the names and powers of the alphabetic characters and the vowel points. The prefixes and suffixes, the terminations of nouns, fixing their gender and number, the derivative pronouns, the prefixes, suffixes and peculiar pointings of the verbs determine their mood, tense, number and conjugation are grouped together in short separate tables, and these are to be thoroughly committed. Then follows the general rules of the Grammar, clearly stated and easily learned. From this point the student passes

to the pronunciation of the original text, then onward to the lexicon, and in twelve weeks, by faithful study, besides acquiring a clear insight into the Grammar, he will have translated—analyzing every word, explaining every difficulty, and giving the reason for every variation, (could any one do more?) some twenty chapters in Genesis and twice as many Psalms.

Henceforward he can stand without crutches and walk without a leader. That he is *now* a thorough scholar, is not affirmed—that he is in the surest way to become such, is most certain. He is not yet a Clarke, he has not yet explored the arena of this most nervous and hoary language, but he possesses keys that will turn every bolt, and flambeaux indicating every passage. A vast amount of mechanical and useless labor required by the ordinary method of teaching is thus avoided. The student learns the reason of things, commits principles and not paralogisms.

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graved a "butterfly" as an emblem of immortality. But it remained for the religion of Jesus Christ to give us those noble, sublime and elevated views of the death of the righteous which we find recorded in the New Testament; for there is something sublimely grand in the death of a saint; and who but an inspired man could have foreseen that "If our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." There are many reasons why "I would not live away."

1. This is a state of suffering. Many suffer most excruciating pains, while others are lying beneath burning fevers. But what are bodily sufferings when compared with mental sufferings, for it has been truly said that "there are no pains so awful as the pains of the mind." The prospects of many lives are blighted, a dark cloud of disappointment and death has rolled up the sky, the heavens no longer smile, the flowers on the broad green earth to them have lost their beauty, and they are like the lonely harp by the ruined wall of some deserted city—echoless and still.

2. This is a state of probation, or trial. We are tried as by fire, but we have the fullest assurance that these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory; but these sufferings would be unequalled were we not conscious that they are to exist only for a season, and are to be succeeded by a day of bright, heavenly glory, in that world where our destinies will be eternally fixed.

3. The things of earth do not satisfy the desires of the immortal mind. We may accumulate wealth, secure a great many friends, and after having ascended to the summit of the hill of science, we may write our names high on the records of earthly glory, and thereby secure for our statue a place among the gods. But the mind is still dissatisfied and goes forth in its bold and daily flights to explore other worlds, and like Noah's dove, finding even there no place of rest, it passes the veil that hangs between the mortal and the throne of the Eternal, and finds its only resting place in the bosom of its God.

4. We are away from home. The grass that has withered in yonder field, the flowers that have faded, the leaves that have fallen in the autumn blast, the river rushing onward to the ocean, and every star that sets behind the western hills, remind us that earth is not our home. But, who are at home?

1. God is there, and is the glory of the celestial city. "For the Lord God Almighty and the Lamb are the temple of it." The city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it.—Rev. xxi. 22, 23.—On Him the seraphim gazed with enraptured thought, while they cried "Holy, holy, is the Lord of hosts."

2. Christ is there, who is the brightness of his Father's glory, and the express image of his person; who bore our sins in his body on the tree, and who has passed within the veil to appear in the presence of God for us.

"To shun our aim he bated in blood, He bowed his head to show us God."

3. Holy angels are there. These pure beings who never fell from that happy state in which God created them; who veil their faces before the throne, and cast their crowns at his feet, while they adore heaven's King.

4. There others have died in Christ are there. The fathers, the prophets, the holy martyrs, and the spirits of all the just made perfect. I long to join that blood-washed company in rendering ascriptions of praise to him who has purchased us with his own blood.

5. Our relations who have died in the triumphs of faith are there. Fathers and mothers, brothers and sisters, companions and neighbors, and old friends, having suffered the afflictions of life and died the solemn realities of death, are now walking the streets of heaven, on the plains of eternal day.

6. Infants are there.

"Millions of infant souls compose The family above."

How consoling to the mother, who mourns for her little children, to know that they are little seraphs, singing sweetly the praises of our God with the church triumphant above.

"I would not live away; no, welcome the tomb, Since Jesus hath laid there, I dread not its gloom; To seek my rest, still will I bid me retire, To hail him in triumph ascending the skies."

Cherryfield, Me., Jan. 21, 1845.

For Zion's Herald and Wesleyan Journal.

WATCH!

To watch, in an evangelical sense, is to guard against all commission of sin and all neglect of duty. In a word, to watch is to be careful to keep right. "Watch and pray" is a phrase often repeated in the New Testament. Prayer without watchfulness is of very little service. For the want of watchfulness many sins are committed, many evils are suffered, many blessings are lost, and many opportunities for getting and doing good are unimproved. Christ and the apostles often command us to watch, and in the latter part of Mark xiii. our Savior most solemnly enjoins this duty, not only upon his disciples, but upon all men to the end of time. Hear his words!—"What I say unto you I say unto all, Watch!" Let us inquire,

First, What should we watch against?

1. Unscriptural doctrine. O how much of this is taught in our day by designing or deluded men. New England is full of such teachers, and they may be found almost everywhere. Let us remember that error in opinion naturally leads to error in practice. To the Bible, to the Bible, let us bring every solemn view of God, let us not stand this test let us away with all other. Let us be no more children, tossed to and fro, and carried about with every wind of doctrine." Let us not resemble a feather in the wind.

2. Wrong desires. Desires for such reading, company, or amusement, as would injure the soul. O let every Christian unceasingly watch against every desire for anything opposed to the will of God. Such desire is rebellion against our Maker.

3. Sinful feelings. Such as pride, retaliation, impatience, avarice, levity, jealousy, anger, &c. Let us "nip them in the bud." Let us carefully guard against every feeling contrary to love.

4. Waste of time. Nothing but the love of God is so valuable as time; and without a faithful improvement of the latter the former cannot be enjoyed. Let us shun all idleness, let us make the most of every moment.

5. Sinful thoughts. We should think of sin only more deeply to feel its enormity, and to fortify our souls against it. Sinful thoughts, if cherished, lead to sinful desires, and then to sinful acts. "Sin, when it is finished, bringeth forth death."

6. Unbelief. Unbelief calls in question the veracity of God. Let us be careful to believe every word that the God of truth has uttered.

7. Temptation. Let no Christian court temptation to show his courage. Let us be tempted as little as possible; and when we are tempted, from whatever source, let us not yield a hair's breadth to the tempter. Thus shall we escape sin, for it is no sin to be tempted.

8. Wrong words. Such as are frivolous, obscene, unkind, or irreverent to God. Let every Christian

carefully shun tale bearing. We shall all do well to commit to memory the ancient law on this subject. "Thou shalt not go up and down as a tale bearer among thy people." Lev. xix. 16. A tale bearer is a mischief maker by trade. St. James says, "the tongue can no man tame." Very true, but "with God all things are possible." Let us plead for grace to do our whole duty. With the Psalmist let us say—"I will take heed unto my ways that I sin not with my tongue." O for a universal control of the "unruly member."

9. Wrong acts. For all we do and for all we leave undone we must give an account to our Judge in the great day. How solemn the thought! Let Hagar's words be written upon our hearts: "Thou God seest me."

10. Wrong appearance of evil. If a thing only looks a little like sin, even this is abundant reason for letting it alone. "A prudent man foreseeth the evil and hideth himself." Let every Christian watch against unseemliness itself. This will apply the axe to the root of the tree. All this we should watch against.

Secondly, What should we watch for?

1. For opportunity for getting good. We should labor for knowledge and grace as the miser does for gold. To this end let us carefully consider the dealings of God with ourselves and others, and the exhibitions of the Deity in his works. In reading, in conversation, in hearing the gospel and the relation of Christian experience, let us watch for useful hints—for truth. We may sometimes get a good thought from a child, or from a person possessing it may be, much less extensive intelligence than ourselves. The bee extracts honey from any flower that contains it; let us, then, get good from every possible source.

2. Opportunities for doing good. "None of us liveth unto himself," if we live aright. Let us long to be more useful. Let us direct our efforts to those persons, mainly, who will probably be most profited by them. In doing good let us choose the best time and the best means. Let us watch the effect of our labors and vary them when necessary. Let us pray much and go forward.

3. For the coming of Christ. When the Master will call us to our final account not one of us can tell. Let us, then, be ever ready and continually watch for his appearing. Christ himself hath said, "Blessed are those servants whom the Lord, when he cometh, shall find watching; be ye therefore ready also; for the Son of man cometh in an hour when ye think not." O for a constant preparation. Feb. 5, 1845. J. S. J. G.

For Zion's Herald and Wesleyan Journal.

PHRENOLOGY REVIEWED—NO. II.

LAWS OF ORGANIZED AND UNORGANIZED BODIES.

It is a fact which requires no evidence to support it, that every thing which the Creator has made, belonging to the world we inhabit, bears certain relations to every thing else, that is, they are so situated in respect to each other, that each may be affected by all, and all may be affected by each. Now the manner in which one operates upon the rest, is called its mode of action; and since, when all the circumstances attending are the same, this mode of action is the same; this mode has been denominated its *law of action*.

But since the mode of action is varied by surrounding circumstances, it may also be equally varied by the nature of the body acting. Thus water, when the barometer stands at 30 inches, boils at 212 degrees of Fahrenheit's thermometer; but when the barometer stands at 25 inches it boils at a much lower temperature. Hence the action of heat upon water is varied by the pressure of the atmosphere; and that with one degree of pressure vapor is formed at 212 of Fahrenheit, while at another the same amount of vapor is produced by a much less quantity of this agent. But the same variety of phenomena is produced by a difference in the nature of the agent, as by a modification of the pressure of the atmosphere. Thus water boils, as before observed, at 212 degrees of Fahrenheit; but sulphuric ether boils at 98 degrees of the same instrument even when the barometer indicates the same pressure of the atmosphere upon the surface of each. Whence the laws of action of bodies is modified not only by extrinsic agents but by their own specific natures.

The nature of bodies varies in a great variety of respects. No two bodies of different kinds possess the same intrinsic physical nature, and consequently act in obedience to different physical laws, or under the same general laws, but the effect of whose action is modified by their own specific natures, as well as by the foreign influence of collatitious circumstances.

But the nature of bodies varies not only in physical constitution, as marble and iron, they vary also in the manner by which they are nourished and supported. A stone, for instance, grows by aggregation, by uniting particles of the same kind of matter to its external surface; its structure is homogeneous throughout and possesses no property of vitality. It is entirely subject to the action and control of physical laws; it is entirely passive and acts only as it is acted upon. Vegetables and animals, on the other hand, are nourished from within; they grow by nutrition, and they observe a peculiar internal structure by which fluids of various kinds are distributed to all parts of the body to nourish and support it.

They are consequently said to be organized; they are endowed with a peculiar property denominated vitality, which regulates all their actions and modifies the operations of all the physical laws which act upon mere physical or inorganic bodies. Physical laws are therefore modified by vitality, but vitality exists only in organized bodies, and therefore organized bodies are said to act in obedience to a different set of laws from mere physical bodies, which possess no vitality. By these vitalistic principles we adopt the views of the celebrated French physiologist, Broussais, (and whose medical opinion, by the way, would never convert an infidel to Christianity), the laws which govern organized beings endowed with life were denominated organic laws. A better term is *vital laws*; since it is life or vitality which is the essence of distinction between them and the laws which operate upon mere physical matter. For instance, an animal while alive may be placed in temperatures which would either freeze or roast a dead animal of the same kind; and yet he would receive no material injury from such exposure. And why? Not because he was organized merely, because the dead animal was as organized as the living one; but because the living animal was endowed with vitality, and thus the operation of the physical agents of heat and cold was so modified in their effects upon the living animal as not seriously to injure him; while upon the one deprived of this important principle these agents operated with all their force and vigor. The laws then by which heat and cold may roast or freeze a dead body are so modified by vitality (not organization) in the living one as to operate harmlessly upon him.

Animals not only live but they possess minds; and man, who stands at the head of the class, enjoys intellect. These qualities give animals another natural characteristic; and the natural laws which act upon such beings, are not only modified by a principle of vitality but by a principle of mind also; and in the case of men by that of intelligence. Man is therefore under the dominion of the laws of mind and of intellectual laws.

A law may be defined as being simply a rule of action. No body, whether organic or inorganic, vital, animal or intellectual, can have any rule of action without or beyond their respective power and capability of acting. All the laws such are required to obey, are adapted to their capacities and circumstances. Hence the rule of action in every case is governed by the intrinsic constitution of the body acting. If the body be inorganic, it acts from physical necessity; if it be organic and living, its acts of physical necessity are modified by the operation of vital necessity; for neither inorganic or vital agents act from volition, but from the necessity arising from their constitution. The intellect is placed under the same necessity of acting according to the laws of intelligence and volition. J. SMALL.

For Zion's Herald and Wesleyan Journal.

PIOUS UNIVERSALISTS.

We hear much said about the deep, heartfelt piety of Universalists. We have travelled in different parts of this State, have conversed with a great many Universalists, but the idea never occurred to us that they were pious. If any one knows where there is a *pious Universalist*, who was made so and has been kept so by Universalism, and will inform us where he lives, we should like to make a pilgrimage to that spot, if it be between the Penobscot and the St. Croix rivers. DOWNS EAST.

RUINS OF ANCIENT NINEVEH.

An interesting account of the researches and excavations, now in progress under the superintendence of the French Consul, among the ruins of Mosul, or the mounds of ancient Nineveh, is given in a letter from the Rev. Mr. Laurie, dated August 8, 1844, published in the *Mississippi Herald* for February. The mound of Khorsabad, at present in process of excavation, stands in one corner of an enclosed area about one mile square, the walls of which are similar to those near Mosul. They are mere elongated tumuli, with remains of towers at various distances, and originally faced externally with large square stones. The top of the mound is flat, and between six and seven hundred paces in circumference. Eleven rooms have been excavated, the largest of which is one hundred feet in length by 30 in width. The walls are very thick, and are formed of two surfaces of stone interlaid with masses of earth. Each block of stone is ten feet high and one foot thick. They vary in breadth. On their surfaces are figures executed in bas relief. Some occupy the whole height of the wall; others are in double rows with a broad inscription between.

NEWBURY SEMINARY.

Br. Stevens.—In my communication published in your paper, Jan. 1, I promised you I would not trouble you to publish what I said, and I regret, very deeply, that in self-justification I feel compelled to ask your indulgence once more, and I fondly hope it is for the last time. That I have been a member of the M. E. Church some 16 or 18 years, have enjoyed many precious privileges connected with it, and am ready to own I owe a debt of gratitude to it which I shall hardly repay while I live; and yet I can from an honest heart say that during that time I have not omitted to do what I could with my property and my influence to build up and sustain the only church of my choice; and now if duty compels me to retire from it, I hope in my retirement I may be permitted, through the atoning merits of Christ's blood, to live and die a Christian. A communication from "More Anon," a week or two since, and also Br. Wm. D. Cass's exposition of the affairs of Newbury Seminary, published in Zion's Herald, of Feb. 25th—I say these two communications seem to require me to say a few words, and I endeavor to be as brief as possible, for I am convinced not only myself but your readers must be tired of the controversy. The following is a part of the communication first alluded to:

"Now let me say, and now let me say, I can convince anything prejudicial to any person; nor do I wish to do it now, though were I disposed, perhaps I could." Now this brother more than intimates, that were he disposed, he might say something prejudicial to the character of some of the former Board of Trustees. If this brother is in possession of any evidence of wickedness in any of them, it seems to me it is his duty as a Methodist minister to take disciplinary measures to correct the evil, and have justice meted out to the offending brother. But, on the other hand, he is not in possession of any such facts, he is depending upon a wide-spread opinion, which he says prevails, of incompetency and dishonesty, then I say the brother's insinuation that if he were disposed, &c., is unjust and uncalled for. Idle rumor is most generally a liar. I here say what I have said before, that I do not believe one dollar of the funds of this institution has ever been dishonestly applied, by either Trustee or traveling agent; but our embarrassments have grown out of the fact of having commenced in debt, and being compelled to pay interest upon interest, and sometimes being at great expense to procure money to save being sued. And now let me say, I can convince any of the former or present Board of Trustees, that we have paid over \$1,500 more interest than Br. Cass credited to the Trustees in his exposition, and also quite an amount of loss on the school over and above the sum of \$12,288, as he has it, and other things, enough to balance the deficiency which he has shown existing. The manner in which Br. Cass has left the deficiency, although I doubt not, unintentional on his part, yet I am confident a portion of the readers of the Herald will infer that it might have originated with some of the Trustees. I trust, should he, Br. Cass, write again, or be interrogated upon this subject, he will do me the justice to say that I, as Treasurer, accounted satisfactorily for all the funds which passed through my hands, except in case of one or two small receipts, given a long time since, which perhaps were not fully explained. I can, however, I think, now explain them satisfactorily, if I have not already done so. I have invariably been in the habit of giving receipts for all sums of money paid me, so that if a mistake occurred it might be easily detected, and my accounts have generally been examined once a year by committees appointed for that purpose, and a balance struck. As to the looseness in the management of the affairs of the institution, complained of in Br. Cass's exposition, I shall not plead guilty. It is well known to many of the Trustees that I have insisted that in lieu of hiring a steward, the boarding house should be rented, which object was effected before I resigned my seat as a Trustee. I have from the first been in favor of requiring the teachers to receive the tuition for their services, believing if this plan was adopted it would create a stimulus with them which would have the effect to call in a larger number of students, and thus give the teachers better pay than their salaries have been. If I did not misunderstand Br. Cass's report, as read before and adopted by the Conference, then my remarks in my former communication were correct, but if I did not understand him correctly, I am not alone in the error, for others understood him precisely as I did. I thought he made out by the reading of his report, that there had been over \$30,000 paid in. Others understood him as I did; if he misunderstood him so he is. In his report, he sets down \$177 profit on real estate. If he had said the Trustees had received, with what is now due, \$500.64 over and above the first cost of all the real estate, I mean exclusive of the repairs we have made, and that he had about 150 acres left, he would have had it correct. He also estimated our real estate at not more than half its value for the purposes for which it was designed. He sets down the Seminary building at \$2,500. Now, if the building must be sold for a stable, or for a purpose for which it was not designed, perhaps this is as much as it is worth; but for a Seminary it is worth more than \$4,000, for at this time it could not be built for that sum. It will doubtless look large to those who do not understand it, that repairs on the boarding-house and out-buildings are set down at \$4,118.29; but if it is remembered that when we commenced the building were very old, and that we have greatly enlarged them—in fact the expense in doing what we have done—always costs about as much as to build entirely new buildings—and also includes the repairs for the last ten years, not only of the boarding-house and out-buildings, but also of the Seminary building, I think this sum is not larger than good judges of such matters would estimate.

He also sets down a sum of \$500 paid me for services as agent and Treasurer. This sum was awarded me by the Trustees, and it is true, I have received nearly two years' time expended in erecting buildings, &c., and also for several journeys and expenses for the same, and for several sums of money I had paid out, &c., &c., but not as Treasurer. This was done on a final settlement, about the time the school commenced, or perhaps a year after. I cannot tell the precise time, not now having the Treasurer's book.

Now I will make an estimate of what I think the property of the Trustees is worth for Seminary purposes, and this exclusive of what they have due them. 150 acres of land, if there were no buildings upon it, is worth and would sell for \$3,000.00. Boarding-house, barns and out-buildings, 5,000.00. (We have more out-buildings than is wanted, which would lessen the amt. somewhat.) Seminary building, which is built of brick and stone, 75 by 40 feet, 3 story, and cellar under the whole building, 4,000.00. 20 pews in Methodist Chapel, 500.00. Furniture, and other personal property at boarding-house, as Br. Cass has it, which is low, 1,500.00. Cabinet of Minerals and Curiosities, say 200.00. Library, say 200.00. Telescope, 300.00. Other apparatus and furniture of Seminary building, 200.00.

\$15,000.00

The above estimate, I do not doubt, is less than what property the Trustees have would cost, if they were now to go to work to build and purchase. But if buildings, apparatus, &c., &c., of some run down institution, could be purchased, it could, no doubt, be had for a less sum than I have estimated this property.

"More Anon" seems to attempt to excite the vanity of the present Board of Trustees, by flattery. There is, however, not much to be proud of on this point. They are doubtless doing the best they can for the institution; and yet I am not aware of any new measure having been adopted by them.

Now, I believe, I have fairly and honestly treated the different subjects named in this communication, and if my good Br. Stevens will publish them I believe I will say, whatever may be written hereafter, I will not reply, nor ask him again to encumber his valuable paper with anything from me.

Timothy Morse.

Newbury, Vt., Feb. 10, 1845.

THE REV. DR. FEW.—It will give many of our readers sincere gratification to learn that the health of this able and most accomplished minister has improved considerably within the last month or two. He was in attendance at the late session of the Georgia Conference, of which he is a member, though in a superannuated relation; and it is hoped he will be in sufficient health to reach the Louisville Convention, of which, if it please God to spare him, he will form one of the most distinguished ornaments.—So. Ch. Ad.

AMERICAN BIBLE SOCIETY.—We learn, says the Journal of Commerce, that the issues of Bibles and Testaments by this Society since May last have averaged from 1000 to 1200 copies per day. Both the issue and receipts of the Society have been greater than during the same period of any former year.

HERALD AND JOURNAL.

WEDNESDAY, FEBRUARY 19, 1845.

GEORGIA CONFERENCE.

We learn from the Southern Christian Advocate that the following brethren were chosen by ballot to attend the Louisville Convention as delegates from the Georgia Conference, viz: I. A. Few, W. J. Parks, L. Pierce, G. F. Pierce, J. W. Glenn, J. E. Evans, S. Anthony, T. Sanford, A. B. Longstreet, and J. Boring. W. Arnold and J. B. Payne were elected reserved delegates.

The following was the report of the numbers in the membership, leaving out the portion of the Conference district which will fall within the bounds of the Florida Conference. Whites 37,049. Colored 13,994. Showing a net increase during the year of 626.

The amount collected for missions was reported at \$5,805 46. The anniversary was held on Monday evening. The exercises of the occasion were opened with appropriate religious services by Dr. Means.

The report of the Board of Managers was read by the Rev. W. J. Sannett; and addresses delivered by W. M. Wightman and Dr. Capers. The collection amounted to \$500. By a resolution of the Conference similar to that adopted by the South Carolina Conference, the constitution of the Missionary society was changed so as to keep for the exclusive benefit of the missions of the Southern and South-Western Conferences the funds collected, it being understood to be the wish of the contributors that such a direction should be given to their moneys.

Dr. Pierce, the Agent of the American Bible Society for the state of Georgia, reported that \$2,683 04 had been collected for the Bible cause.

Bishop Soule had once or twice during the progress of the session a return of his asthmatic ailment, not however to any protracted or violent extent, yet sufficient to prevent him from preaching. Bishop Andrew ordained the deacons after preaching on Sunday morning, and Bishop Soule ordained the Elders in the afternoon.

Correspondence.

LETTER FROM THE WEST.

Religion in the West—Popery—Other sects—Apostasy in the West—Causes of it.

Dear Brethren,—In this my second letter, I propose to make some remarks upon the religious character of this country. We have Methodists, Presbyterians, Congregationalists, Free-Will Baptists, Calvinist Baptists, Wesleyans, Episcopalians, Unitarians, Universalists, and Papists or Roman Catholics. There are many Papists, though I do not think that they gain upon in any other way than by emigration, and they are as corrupt and inconsistent as their doctrines and numerics make them elsewhere. In building a meeting-house in this place the past season, the priest instituted the lottery scheme for the purpose of raising money to complete the house, and if their house of worship can be built by gambling they can sell absolutions and do other similar things. Papists, Unitarians and Universalists I do not reckon with evangelical Christians, for they are here, as in New England, without God and hope in the world, opposed to vital godliness and every spiritual property of Christian experience.

There are but few Free-Will Baptists here, but the Calvinist Baptists are more numerous. There are but few Wesleyan Methodists, but the late act of Bishop Soule is causing an agitation in many hearts. I think, however, that our friends will wait a sufficient length of time to see whether or not the church sustain him. If his course is sustained, it will not take a learned man to tell what the event will be. The remarks I am now about to make are applicable to all evangelical denominations and experimental Christians.

There are a great many backsliders in this Western country. Many start from New England and elsewhere with hearts warm and truly devoted to God, and have not the most distant thought that they shall ever become languid, and much less, perfectly indifferent upon the subject of religion—that subject they so much loved and for which they were willing to make any sacrifice before leaving their native hills and valleys. There are several reasons why so many wander from God on coming to this part of the country. There are many who come here with wrong motives; they come to live easy and get rich. I do not mean to say that it is wrong for people to leave many parts of New England and other places, and come to this Western world, where they can get their bread and cheese with less than half the labor elsewhere, but coupled with this should be a fixed principle to glorify God. It is to be feared, however, that many make religion a secondary thing, and therefore soon lose sight of it altogether. It requires a great share of decision, perseverance, watchfulness and prayer to take one year or thereabout in making preparation for emigration, and then journey some fifteen hundred miles, passing through a new country, new objects meeting the eye constantly, and finding trials perhaps least looked for, and not lose ground in spiritual things. In journeying as most of the emigrants do, by canal and steam boats, there are but few opportunities for retired devotion. The Christian must, therefore, learn to hold communion with his God in the midst of all kinds of company and conversation, or not have it.

A large portion of those who emigrate to the West have journeyed but little previously, especially out of their immediate neighborhood. Consequently, they are but little acquainted with the manners and customs of the world. They have no idea of the strong inclination among those who are interested in the conveyance of passengers and freight to take advantage of the unsuspecting traveller, and by the time he finds his destined port in the West he is almost ready to withdraw his confidence from all human kind. He finds much real cause for this, but under the influence of temptation this is very much exaggerated in his own mind. A great many commence their emigration with but small means, and when they get here they find themselves destitute of money, and are dependent upon their daily labor for the support of themselves and families, and it depends very much upon what part of the year they arrive here, whether or not they can find employment. If they arrive at the season when there is but little to be done, it is of course difficult for the poor to obtain the necessities of life without applying to the town for help, which all conscientious persons feel a delicacy in doing in a strange land. These things cause a degree of discouragement, and probably before they have so neglected their religious improvement that they have lost advantage of their circumstances makes every thing wear a gloomy aspect. They have neglected to hand in their letters, and of course the church do not know them and they do not know the church. Circumstances, for a living, however, usually soon spiritualize for the better, and having lost much of their spirituality, they drink in the spirit of the times and world until many of them in the midst of worldly prosperity become perfectly heedless upon the subject of religion. Many think that they will wait a while and see what there is, before they become active in religious things; and while thus waiting they die.

There are many who design to stay no longer in these parts than they can prepare a comfortable home on some land in the country. Hence the husband and father rents a house for his family and then goes in pursuit of his land, and after finding it, takes the

necessary steps to build a house, &c. A large portion of those who land at the ports go back into the country for settlement. Some stay a few weeks, some a few months, and others a year or more. Many of them think, because they are to stop here but a few weeks or months at most, that they had not better hand in their letters to the church until they get settled where they intend to make a permanent home.

As a matter of course, such persons will feel but little interest in church affairs, and the church feels but little interest in them, for they know but little about each other. Even those who hand in their letters, though they do much better, intending to leave within a few months at most, feel but a small interest for the prosperity of the church, and are too much like foreigners and strangers. They do not take hold of the work like men and women who feel a general and particular interest in the cause of God. These changes are taking place more or less every week, and if there are not enough permanent members of the church to sustain its interests, it is exceedingly difficult to make any headway in spiritual things. These difficulties are, however, becoming less as the places multiply with inhabitants, and more of them are more permanently settled. The same reasons assigned in my former letter as operating against the morals of the people generally, have their influence against the Christian part of the community. I do not think that the general piety of this part is as deep and conscientious as among my acquaintance in New England.

There are things relating more particularly to our own church that I wish to say, which must be reserved for another letter. A pleasant sunshine and no sleighing yet. We are hoping, however, to catch one sleigh ride in February. C. D. CANON.

Southport, W. T., Jan. 29, 1845.

LETTER FROM THE EAST.

State of the Church in Belfast—Secession—Misrepresentation—Return of Brethren—Increased Prosperity—Moral State of Belfast—New Year's Visit.

Mr. Editor:—I wish to say a few words to my friends through the medium of your excellent Herald, with a view to correct some mistaken notions that may be entertained in relation to the place from which I write, and the people among whom I happily dwell.

We will not attempt to disguise the fact that schism and disaffection have spread a dark cloud over us here the past year, which resulted in the withdrawal of a large number from our church, and other attendant evils. These facts are not only known to our own Conference, but from your own city our misfortune and shame are proclaimed to the ends of the earth, (or at least as far as the Olive Branch goes), with exaggerations and erroneous statements, which I think ought to be corrected.

In the Olive Branch of Oct. 12, '44, I find a short article headed, "Episcopal Methodism in Maine," which reads as follows:—

"Still Episcopal Methodists in that State are growing under the iron-bound despotism of their government. Fifty or more of the best members of the M. E. Church in Belfast have withdrawn in consequence of the tyranny of the presiding elder and preacher. J. Atwell is sent there to try and heal the difficulties. How will he succeed, we do not know."

Now, Mr. Editor, there are several errors in the above extract which ought to be corrected. First, there were not "fifty or more" that withdrew. Thirty-six was the exact number, as our church register shows. Secondly, when I say that there was no disaffection on their part with Episcopal Methodism proper, I only say what has been reiterated in my hearing again and again by nearly all concerned.

That there was a difficulty between the church and the preacher in charge is an acknowledged fact, and who was most in fault we say not. The whole subject has been investigated by the proper authorities of the church, and there the matter stood.

The extract says, J. Atwell is sent there to try and heal the difficulties. Now, if it be a fact that brother Atwell's appointment at Belfast was dictated by any other motive or principle than what governs appointments generally, we are wholly dependent on the Olive Branch for the disclosure. But suppose all this true, and that brother Atwell is the very man to do this work, it only adds another laurel to the beauty, glory and efficiency of Episcopal Methodism.

I will now give Br. Norris a scrap of information relative to our success, for of this he seems to be in doubt. When we came to Belfast, after Conference, we found the difficulties above alluded to, but, so far as we could learn, a disposition manifested by nearly all to return to the church. We heard nothing of the "galling yoke of Methodism" from any one. We immediately commenced the work of reconciliation, and have succeeded well. Our difficulties are nearly all at an end. More than one half of all that withdrew are again members of the Methodist Episcopal Church, in love and fellowship with their brethren.—Of the remainder, one is dead, and has joined the church above, we doubt not. Several have removed from town; but of those who yet remain, a large portion will eventually come back to the church, we confidently believe. It is a singular fact that not an individual of them has joined any other church. The truth in the premises is, they are Methodist Episcopal Methodists, and nothing else. I do not believe that either the church or the preacher in charge has an enemy among them all. God has greatly blessed us together, and we sing with the sacred poet—

"Together let us sweetly live,
Together let us die."

Our chapel has been recently well repaired, both within and without. Our church is well united, our meetings well sustained, congregations large and respectable, the spirit's influence often powerfully felt among us, and we are hoping, praying and preaching for a revival. We have no parsonage house here yet, but we begin to think and talk a little on that subject, and it is quite probable that by the time our railroad cars have made a few trips from Belfast to Quebec, we shall have added this very necessary appendage to our church in this place.

I wish now to say a few words on the general state of morals in Belfast. A stranger would infer, from a series of articles now publishing in the "Cold Water Fountain," at Gardiner, that Belfast people were sinners above all men, and that a Christian or Christian minister must soon flee from those desperadoes, and seek protection in desecrated caves, and in former times, and abandon the place to the curse of a sin-avenge God. But, sir, I feel bound in duty to enter my protest against those articles as unjust and ungenerous, if not untrue. I have seen no extraordinary developments of depravity in this place that are not common to large commercial villages like ours. That there are rum-sellers and rum-drinkers in Belfast, no one will deny; though the town has granted no license. And where is the city or village where this evil does not exist? I have resided in most of the principal villages in Maine within the last twenty years, and it is my sober conviction that I have seen less appearance of a drunken community here than in most other places where I have resided.

The people of Belfast are kind, hospitable and social, and will respect a Christian or Christian minister as highly as in any other place, provided he properly respects himself and his profession. We had the pleasure of a call on New Year's eve of more than one hundred of the citizens of Belfast at our house, irrespective of party, where we spent a few pleasant social hours, which will long be remembered by us with peculiar pleasure; and, as an evidence of their kindness, they left with us, in cash and sundries, about

seventy-five dollars, for which may they be suitably rewarded.

* On the whole, dear brother, though I entered on my work with many misgivings of heart, and have passed sleepless nights and anxious days, I have never found a people more dear, have seldom enjoyed my pulpit exercises better, or was happier in my allotment than now. And if any preacher should already begin to shiver in the wind, fearing that his assignment of labor might fall to Belfast, as some did previous to our last Conference, I would say to him, —Cheer up, brother; come like a man, live like a Christian, and labor like an ambassador of Christ, whose only work is to build up the church and save souls, and you will be well sustained by as good a Methodist church as there is in the land; and will have all the patronage you could reasonably expect from an intelligent people.

Yours, respectfully, J. ATWELL.

Belfast, Feb. 6.

LETTER FROM GREENVILLE, CONN.

The M. E. Church—Sabbath School—Revival.

This beautiful village is situated about one mile from Norwich Landing, on the Shetucket, a branch of the River Thames; and is an extensive manufacturing place. There are three cotton and three paper mills, and two carpet manufactories, some of which are of the largest class in the country. Fifteen years ago a single farm-house stood upon the spot now occupied by the village, the growth of which can be estimated from the fact that it now contains two thousand inhabitants. Two main streets run the whole length of the village, with cross streets at convenient distances. The Congregationalists, Baptists, Unitarians, Roman Catholics and Methodists, each have churches here. The state of morals I think are better than any other place of the same size I have ever been acquainted with. Enterprise and industry are the prevailing characteristics of the people.

The M. E. Church numbers 112 members at the present time. Formerly it was a part of the church at the Landing, but organized as a distinct church, while Br. Sanford Benton had the pastoral charge, about three years since, and Br. Lambertson became their preacher. Br. Allison was appointed by Conference last year, and the writer the present year.

This appointment is considered one of the best on many accounts, and whoever is stationed here another year, will find a zealous, united and good people, ready for every good work and work.

Our meeting-house has been enlarged lately, and handsomely fitted up; but what is better, the congregation has increased about one third, so that we have no room to spare.

The Sabbath school numbers sometimes over 10 scholars, and is in fact a model, for I have never witnessed better order or more interest in any Sabbath school, and this will apply to both teachers and scholars. The superintendent seems to be perfectly acquainted with his duty, and the best way to do it, and delights in it. Much depends upon an efficient superintendent.

We have been enjoying for some past a pleasant revival—not extensive, to be sure, but like a gentle rain, every drop tells for the good of the church. At present there is more than usual interest; three and four come forward every evening for prayer. Some have found peace, and we are praying for a general and glorious work. Brethren, pray for us. A. Feb. 12, 1845. D. M. ROGERS.

SEAMEN'S AID SOCIETY.

We always read the reports of this society with interest. They are written with decided ability, and breathe an inspiring spirit of benevolence. The Society gives the following account of the affairs of its two stores:—

The amount received for sales at both Stores, is \$8,292 71. We have goods and clothing now on hand to the amount of 3,705 30. We have employed between thirty and forty work-women, to whom we have paid the sum of 2,166 51.

Among these women are many most deserving widows entirely dependent upon their own exertions for support; and all of whom are connected with seamen's families. Whatever doubt there may be of the utility of funds of benevolence, there can be none of the utility of this. To give to the poor employment for which they are adequately paid, is the truest charity; and at this season of the year, when there is so much suffering, and when work is so often difficult to be obtained, we consider our ability to furnish it, together with a liberal compensation, as not the least useful part of our plan.

Of the Seamen's Home it says:—The number of boarders received during the last year, was 608. Amount received for board, \$2,496 19. Amount paid for expenses, 2,135 68. Given in charity, 348 days' board to sick and destitute, 174 00. Clothing given to sick and destitute, 96 15.

Among these women are many most deserving widows entirely dependent upon their own exertions for support; and all of whom are connected with seamen's families. Whatever doubt there may be of the utility of funds of benevolence, there can be none of the utility of this. To give to the poor employment for which they are adequately paid, is the truest charity; and at this season of the year, when there is so much suffering, and when work is so often difficult to be obtained, we consider our ability to furnish it, together with a liberal compensation, as not the least useful part of our plan.

CAPITAL PUNISHMENT.

PUBLIC MEETING AT THE STATE HOUSE.

In these days of change and reform, hardly any subject fails to undergo the ordinary searchings of rigid investigation. Amongst other topics, that of the Abolition of Capital Punishment, is, at the present time, receiving a share of the public concern. It is doubtless within the legitimate province of a humane philanthropy to inquire into the character of the various institutions and laws under whose influence and general protection the interests of society are secured and advanced, and to suggest whatever changes may further conduce to the greatest good of the greatest number. From benevolent associations, too numerous and varied to be individualized, and other efforts of a kindred nature, which have, within the last few years, been made to promote the well-being of the unfortunate classes of society, much good has resulted. Urging of the future by the past, we may, therefore, suppose that the area of human happiness is yet to be enlarged, and the bonds of Christian sympathy strengthened by the labors of a judicious philanthropy.

But whilst pursuing objects so desirable, it may not be altogether safe suddenly to lose sight of those time-honored landmarks set up by the early pioneers of civilization; and preserved by all succeeding ages as monuments of the most consummate wisdom, and the sure safeguards of social and domestic life.

It is not without some feelings of alarm that we contemplate the proposed change in the penal code of Massachusetts—a change which shall commute capital punishment to imprisonment for life. To consider this very important subject, a meeting was held, on the evening of the 10th inst., at the Capitol of our Commonwealth, when sundry popular speeches were made to a crowded and highly excited audience; not, however, without calling out some opposition from some persons, who demurred considerably at some of the arguments advanced. Among the speakers were Messrs. Chapin, of Charlestown, House, from Portsmouth, N. H., and Pierpont, Phillips and Channing, of this city. An outline only can be given of the character of the addresses made by these several popular orators.

Mr. Chapin led the van in a most declamatory and

vociferous harangue. He was quite desultory, seeming to have neither argument nor forethought, and many of his arguments indicated as little ability as premeditation. His heavy voice, violent gesture, and impassioned manner, suggest to the mind a fierce lion, leaping, prowling and roaring in the terriblest of his might. But even in this, his avowedly unprepared effort, he occasionally hit upon some striking thought which produced a favorable impression. He affirmed that the murderer usually commits the dreadful deed in a paroxysm of passion, and without the least regard to the consequent penalty; and the conclusion was that a milder penalty would answer all the purposes which the present law aims to secure. —But he subsequently discovered that the certainty and not the severity of the penalty is the most sure preventive of crime. This is undoubtedly true of that class of cool-blooded assassins whose deliberate and studied manner of taking life entitle them to the name of mathematical murderers. These choose the time and place of doing their acts of violence with as much study and care as the sportsman who spreads his snare for the game. But the speaker did not inform us how this certainty of punishment would prevent the impassioned homicide from accomplishing his diabolical deed. Probably he was too much in "passion" himself to render his argument instructive. —We were taught that the punishment ought to aim rather at the good of the criminal than that of society—that there is no moral efficacy in the gallows—it produces no restraint—that it does not lead to repentance—but if it does, the speaker came to the singular conclusion that it would be well to condemn all men to the gallows, as the most efficient method of leading them to repentance! Upon that passage of Scripture, "Whoso sheddeth man's blood, by man shall his blood be shed,"—Gen. ix. 6, he remarked that we are not bound to obey it; if so, then let every soldier and manslayer be hung! Another objection against capital punishment was that many innocent persons were condemned.

How far such a tirade of sonorous sophisms can convince an intelligent people of the folly, not to say wickedness, of the laws of the Commonwealth, remains yet to be seen in the course of future legislation. In our own case no very favorable impression was received of the cause advocated by the speaker as the consequence of his *audor et labor*.

Mr. House, not so much excited, and less exercised in the graces of rhetoric, assured us nevertheless, that capital punishment in New Hampshire is about down; in proof of which he adduced the following facts, viz: that in a trial for murder, in that State, no less than six hundred persons were called upon before a jury of twelve men could be obtained to sit in judgment on the life of a fellow being—that the Legislature recently commuted the penalty of death to imprisonment for life—and that in the case of a man who murdered his wife, the jury brought in a verdict of murder of the second degree! Perhaps we might be excused if we were to express some sympathy for the ladies of those gallant husbands who could pronounce the murder of a wife nothing more than manslaughter of the second degree. Let such beware how they treat their wives "lords of creation."

The speaker argued the anti-Christian nature of capital punishment, from the assumed fact that no minister of the gospel, in the enjoyment of the holy influences of Christianity, nor a new convert to Christ, whose soul has just tasted the sweets of redeeming love, nor even the more advanced practical Christian, could be persuaded to act the inhuman part of an executioner. Whether the gentleman's argument be a good one or otherwise, he certainly entertained a very just idea of the sanctifying influences of Christianity upon the human soul, and of the tendency of pure religion to beget in the true Christian a most tender regard for the well being of every human creature. He farther argued against capital punishment from the fact that the jury cannot read the intentions of man's heart, and that insane or drunken men sometimes inflict mortal wounds upon their fellows; and that if the law of God required the execution of criminals, then God would not pardon the offender; but instances of true conversion do take place in criminals condemned to die—therefore he does not require them to be executed! The remark that the gallows would come down and the cross be erected in its place, received, as it deserved, the significant approval of the audience.

Mr. Pierpont introduced his remarks by a resolution, as follows:—"Resolved, That it is our duty and highest interest that the laws of the State be made to harmonize with the laws of God; and that, since God never inflicts capital punishment for the violation of any of his moral laws, so neither should man." The speaker argued that God always inflicts physical punishment for the violation of organic laws, and moral punishment for the violation of moral laws; that he never takes life for the transgression of a law purely moral in his ordinary administration of government, as we now see it around us.

Mr. P. was interrupted in the course of his argument, and reminded of the difficulty of bringing instances to disprove his position, since, in all kinds of reasoning, the character of the arguments must be of the same nature as the thing to be proved; and that since the act of taking life by the Creator was a divine act, so the arguments must be divine or miraculous, as in the case of Ananias and Sapphira, and other instances of the kind recorded in the Old Testament, which Mr. P. had excepted on account of their miraculous nature. Mr. P., therefore, in calling upon the audience to adduce a single instance of God's taking life for the violation of a purely moral law, without alluding to his opponent to make use of the only possible evidence to establish such facts, appeared exceedingly unfair. Waiving all this, however, it was urged that St. Paul affirms, that in consequence of Adam's transgression, death has been brought upon all mankind, so that, instead of there not being a single instance of God's punishing the violation of a moral law with death, physical, *ad men* actually die, as the consequence of moral disobedience. Mr. P. attempted a reply, but in the general excitement of the moment he did not clearly understand his tenor.

Mr. Phillips made a very spirited address, the substance of which was that we are not now required to act according to the laws of the Noachic dispensation, but according to the teaching of the gospel;—not in eye for an eye and a tooth for a tooth; but when we are smitten on one cheek to turn the other for a second blow. Mr. P. declared strongly against the passage above quoted from Gen. ix. 6, and labored to render its precepta dead letter. From the general treatment which the Old Testament received by the several speakers, one would almost suppose that, in their estimation, it should be reckoned with the Aleran, or legal code of some barbarous tribe.

But, as if to atone for the injustice done to the Old, the New Testament teachings were the subject of unbounded eulogy. The speaker affirmed that God has nothing to do with republicanism or the constitution of the United States. Whether he intended to assert in contradiction of St. Paul, who says, "There is no power (magistracy) but of God; the powers that be are ordained of God," we are not prepared to decide. But for ourselves, we should hesitate to resist the powers even of republicanism, lest we should be found resisting the "ordinance of God," and thereby receiving to ourselves "damnation." Mr. P. concluded by saying that when society shall have done its duty in looking after the orphan and degraded, and seeing that they are morally and religiously educated and fitted for the honest and honorable occupations of life; should they, after all the care bestowed which is due to them from society, fall back and become guilty of murder, then

something will have been done which will justify a some degree, not the laying of the foundation of stone, but in digging somewhere in the sand, as preparation for erecting, at some time or other, a gallows!

Other addresses were made, but we took at the time no notes of them, and therefore choose to omit any other notice of them than simply to remark, that they, in common with those noticed, were characterized by a boisterous or impassioned appeal to the moral sentiments of the audience, as if to take possession of their minds by stratagem or storm.

As we have extended our remarks beyond our original design, we shall forbear to give our own views upon the question farther till some future opportunity presents itself.

Many thanks to Br. Nickerson for his kind letter. —We are happy to learn that our editorial position is so generally approved in Maine, and should be glad to publish the letters, were it not that our recent resolution to stop as far as possible the controversy was necessary.

LOWELL CHURCHES.—The brethren at Lowell are determined to raise their late missionary contributions to \$400, that is, \$200 at each church. Our esteemed brother Lane can therefore feel himself at liberty to put them down among the thousand churches to raise \$200 each, or an aggregate of \$200,000.

LITON COMMON.—We are informed that Liton Common church will not fail to raise \$500 for missions this year. Put it down, Br. Lane, among the noble band of the one thousand. What others in New England will report progress?

EAST BOSTON CHURCH.—This young church, the youngest of the Methodist sisterhood of churches in Boston, have raised about \$100 lately for the Wesleyan University. Such early efforts will be strengthened if for future achievements.

There are a number of letters in our office for Rev. W. H. Woodbury. Will he send for them?

JUDGE McLEAN.—The notice of Judge McLean, resignation, which has been going the rounds of the press, is false. It was Judge Lane of Ohio.

AFFAIRS OF NEWBURY SEMINARY.—We publish this week

MONEY RECEIVED

FOR NEW ENGLAND WESLEYAN EDUCATION SOCIETY.

Received, in aid of this Society, by the hand of James Porter, the following sums, collected by stationed preachers in the several places named, in the Worcester District:

Fitchburg, \$2.05
Ashburnham, 1.69
Hobbsville, 3.30
Oxford, 3.30

Also, from Lynn Common, by Rev. L. Crowell, \$4.42

From Braintree St., Boston, by Rev. S. Remington, 16.05

From Russell St., Boston, by Rev. George London, 8.28

F. RAND, Treas.

A CARD.

Dear Sir:—Permit me through the Herald to present my grateful acknowledgments to the citizens of Boston village and vicinity for the reception of thirty dollars in cash, and about fifty-nine dollars in merchandise, making eighty-nine dollars in all, by a donation visit on the eve of the 23d inst. This noble expression of benevolence will long live in the remembrance of its grateful recipient. That a kind and beneficent Providence would fill the city of our God may cause joy and gladness to fill their hearts, is the desire and prayer of
PHINEAS HIGGINS.
Monroe, Jan. 30.

MISSIONARY APPOINTMENTS.

Br. Stevens.—Let me have just closed one of the best District meetings I have ever attended. A part of our doings you will get soon. We are determined upon this District to come up to our excellent Discipline in all our operations. As to the Missionary cause, we are carrying it forward with considerable success, on the cent-a-week plan; and in addition to this, we have resolved to hold Missionary Anniversaries throughout the work, and trust the brethren who are notified of the work assigned them in the arrangement, will let no ordinary circumstance prevent their attendance. C. R. HARDING.
Springfield, Vt., Feb. 17, 1845.

The Rev. Geo. B. Cheever, as we learn from the New York Evangelist, has returned from Europe via Cuba and New Orleans. He has been for a few days past in Charleston, S. C., and is expected in New York.

LARGEST EPISCOPAL DIOCESES.—The Christian Witness says—"It appears from the journal of the late General Convention of the Diocese of New York, that it contains the largest number of clergymen, having 108. Connecticut has 103; Virginia 102; and Maryland 100. The whole number in our Church in the United States is reported to be 1240. The smallest number in any State is Iowa, which is the number in Arkansas. There are 3 in Iowa, 7 in Florida, and 8 in Maine."

We observe by the Mercantile Journal that Amos Lawrence, Esq., of this city, has recently made another donation of \$10,000 to Williams College, through the Rev. President Hopkins. This makes \$20,000 given to the same institution within the past year.

EPISCOPAL MISSIONS.—Dr. Perkins and Mr. Appleby, with their wives, have recently sailed for Africa, the former to be engaged in medical practice, the latter in conducting a printing press, in connection with missionary labors.

SECLAR.

CONGRESS, Wednesday.—The votes for President and Vice President of the United States were officially counted in convention of the two Houses.

The whole number of votes was two hundred and twenty-five, of which James K. Polk and George M. Dallas received 102, and Henry Clay and Theodore Frelinghuysen, 105.

The presiding officer then declared Jas. K. Polk and George M. Dallas to be duly elected President and Vice President of the United States for four years from the fourth of March next.

No other business of any importance was transacted.

THE GREAT LIQUOR CASE.—SUPREME COURT OF THE U. S.—In the case of Samuel Thurlow, plaintiff in error, vs. the Commonwealth of Massachusetts, the Court, by a majority of five, has decided in favor of the Commonwealth, and has affirmed the judgment of the Supreme Court of Massachusetts.

THE LICENSE LAW AGAIN.—The correspondence of the Commercial Advertiser, in a letter dated from Washington, February 11, states that the temperance cause of Thurlow vs. the State of Massachusetts, is now before the Supreme Court, to-day, deciding that the question must be left open for reargument before the full Court. It is the practice of the Court never to decide the law of a State constitutional or unconstitutional without a majority of votes of the whole number of Justices. There were two vacancies at the present time, occasioned by the decease of Judges Thompson and Baldwin.

A full bench is composed of nine members. Of the seven present there are supposed to be four in favor of affirming the constitutionality of the law of Massachusetts which interdicts or controls the sale of alcoholic spirits, and three of the opposite opinion. Judge Story is said to be one of the three.

A SAIL SHIP ON THE OHIO.—Nearly 40 years ago, says the Cincinnati Chronicle, they built several brig and other vessels at Marietta, on the Ohio, which were carried down the river, and afterwards used on the Ohio. It is now an article in the Marietta Standard, that a shipyard has been set going there again; the bark Massingum has been built and others are about to be built. This is not the whole of it; the Marietta Standard is to be freighted at Cincinnati for Liverpool or Boston as the case may be. What will the Britishers say to a ship built on the Ohio two thousand miles from the ocean.

CRANBERRIES.—Mr. Fuller, of Deerfield, informs the Hampshire Herald that he had about two and a half acres of cranberries, from which he gathered the past season 23 barrels. The year previous he got from the same ground only eight barrels, but the year before that he gathered eighty barrels! He employs children to pick them at an expense of twenty-five cents per bushel. His fruit is of the first quality, large and ripe, and in market for \$10 per barrel. At one third of this price they would be a profitable crop.

CONFIRMATION.—We learn from the Philadelphia American Sentinel that the Senate on Saturday last confirmed the nomination of Judge Nelson, of New York, as one of the Judges of the Supreme Court of the United States, in the place of Judge Thompson.

POPULATION.—Mr. Cist says that Cincinnati, with all her "adjacencies," has now a population of 34,000. The annual increase since 1810 has been 11 per cent, sufficient to double the population in seven years and a half.

APPROPRIATE.—In the Malay language the same word signifies women and flowers. This is certainly significant of a delicacy and refinement we are not accustomed to attribute to the inhabitants of Malacca.

A NEW CAB HAS BEEN INTRODUCED IN LONDON to hold three inside and a driver on top. Punch says it is a new problem in arithmetic that 3 can go into 1 and have one over.

Summary of Intelligence.

A CIVILIZED NATION.—Mexico contains 7,000,000 inhabitants, out of which 6,000 only can read and write.

There is a proposition before the House to erect new edifices for the accommodation of the War and Navy Departments. Eight of the bureaus are now quartered about in private houses, occupying thirty-four rooms.

A singular phenomenon occurred in New York city on Wednesday afternoon between three and four o'clock. It was a section of a rainbow directly overhead.

Mr. Polk left Columbia, Tenn., with his suite, for Washington, on the 28th ult. It is understood, says the Columbia Observer, that Col. J. K. Walker, nephew of the President, will be his private secretary.

The Western Illinois and Iowa papers bring a rumor that a party of 100 Mormons who lately left Nauvoo, for the Upper Mississippi, had a quarrel at a French trading establishment, and were all massacred by the traders and the Indians.

The Salem, N. J., Register states that place is infested by the most dangerous and rascally gang of depredators imaginable.

By a statement from the Cashier of the Commercial Bank of Albany it appears that Lovett embezzled over \$13,000 of deposits in addition to the \$34,000 of the cash assets of the institution. The aggregate embezzlement is over \$47,000.

Capt. Kelley, of barque Zuleta, arrived at this port yesterday morning from Gibraltar, which port she sailed from Dec. 23, states that on the same night, when passing Tarifa, she was fired into from the Spanish fort, and had main tack shot and lower studding sail torn to pieces.

The Alabama Legislature adjourned on the 27th ult. The appropriation bill and the bank bill passed both Houses, and became law before the adjournment.

An old man was found dead near Woonsocket, R. I. His murderer, in the shape of a bottle of rum, lay by his side.

The Senate have confirmed Joseph Graham of Cincinnati as Consul to Buenos Ayres. He will sail in the course of a few weeks.

Ex-President Van Buren has declined being Regent of the University of New York.

The Illinois and Wisconsin papers speak of large droves of sheep which are daily arriving at the different points in the West, from the East. The demand for them has been so great in Ohio, that the price has risen nearly 50 per cent, in a few weeks.

A Madrid letter of the 13th ult. says: "The city is covered with snow a foot in depth. It is ten years since we had any thing of the kind. From Barcelona the 12th we learn that there has been a heavy fall of snow in that city and that the cold was intense."

A State University is to be established in the village of Oxford, Mississippi. \$25,000 have been collected and credited to the university fund, and it is expected that the sum will be increased to \$100,000.

The cold weather has so obstructed the navigation of the Potomac that the steamboat communication between Washington and Alexandria is suspended.

The western papers announce the death of Gen. John Carr, formerly a member of Congress from Indiana.

The Committee on Banks, in the Penn. House of Representatives, have reported adversely to the application of the Girard Bank for a re-charter.

We learn from the Transcript that the Rev. Theodore Parker's Society have taken the Melodeon as a place for weekly meetings, and that it was opened for that purpose on Sunday last.

The Hon. Henry Hubbard has made his statement to His Excellency, Gov. Briggs, of the reception he met with from the State of Louisiana and of the course he thought fit to pursue. His experience in New Orleans was very much the same with that of Mr. Hoar in Charleston. We greatly mistake if these States will not see the time when they will wish to obliterate from the page of history, and from the memory of man, the record of their proceedings in these cases.

The Newburyport Herald says the snow fell in that vicinity, during the storm of Tuesday last week, about eighteen inches on a level, and is lying in piles from four to eight feet high. When the wind changed on Wednesday morning a barque was discovered which had been lying in the Bay during the night under a closed reefed foretop sail. She had drifted within about two miles of the beach, and had the gale continued an hour or two longer must have gone ashore.

The nomination of Judge White of Connecticut to the Consulate of Liverpool was rejected by the Senate on Saturday by a strong vote—i. e., nearly unanimously, as we learn from the Journal of Commerce.

By the violence of the wind on Tuesday night of last week some 20 feet of the steeple of the North Church in Portsmouth, N. H., was broken off, leaving the steeple in rather a sorry looking mood.

Churchill Houston, lately deceased, has bequeathed to various useful and benevolent Associations, in the city and districts of Philadelphia, the sum of \$13,000. Mr. Houston was a merchant of the highest standing in that city, and his death is deeply lamented by all who knew him.

The Woolen Factory situated in Burnsville, R. I., owned by Messrs. Aldrich and occupied by D. S. Whipple, was totally destroyed by fire, with its contents, on Friday the 7th inst.

There were admitted into the Almshouse at Bellevue, Long Island, during the last week, 96 inmates—Americans, 33; foreigners, 63. Of the latter 43 were Irish.

Mr. Kirkbridge, an experienced bridge builder of Ohio, has been employed to construct a bridge over the Susquehanna, at Harrisburg, Pa., on the site of the old one—to be completed by the first of January, 1846. There was great competition for the contract.

The Belfast Journal speaks favorably of a project of establishing a Railroad from Belfast to Quebec. The route is already surveyed, and the people of Quebec are ready to give suitable moment to commence the road at the line.

The St. Louis Republican says that Governor Edwards has pardoned the abolitionist, Work, who was sentenced to the penitentiary about three years since, for assisting in the escape of negroes from Marion county. His punishment was fixed at nine years.

A full cargo of potatoes from France, was mentioned a few days since, as having been brought over by one of the ships arrived at New York. The papers state that they are "large and mealy, and sell at 50c. a bushel."

The Washington papers contain an advertisement of a runaway slave, a girl between 16 and 17 years old, white, with straight black hair, and dark eyes, weighing about 110 or 125 pounds, of good countenance, reads the Bible tolerably well, and has pretty good use with her needle. A reward of \$500 is offered for the delivery of the girl to Geo. Fitch, Jr., of Washington, Colpeper county, Virginia. This reward is to be paid if she is found in any free-holding State, but if found in Virginia, the reward is to be only \$50, and if in Maryland, \$75.

The French Catholic Church at West Troy, was destroyed by fire last week.

The Bangor Whig says that the weather is very favorable to the lumbering business in the State of Maine.

Rev. T. McGill, D. D., of the Western Theological Seminary, has been elected president of the Ohio University.

A letter from Cumberland, Md., states the person that stole the trunk of Mr. Oakley, one of the Commissioners from Ohio, just returned from England with the proceeds of the State Bonds, had been arrested, and the papers all recovered. The robber was arrested at Uniontown, by Dr. Kennedy.

Lewis Rogers, son of the old Chief of the Cherokee Nation, was murdered near Fort Gibson a few days since by several of the Ross party, who attacked him while he was returning from the Council.

The U. S. ship Commerce, 74, is fitting for sea, at the Brooklyn Navy Yard.

It is contemplated by the British Government to send out another expedition to the Arctic regions, with the view of discovering the, or a northwest passage between the Atlantic and Pacific.

Gov. Porter of Pennsylvania has pardoned Sarah Davis, who was convicted and sentenced to be hung for the murder of Julia Ann Jordan, which took place in 1840. This woman had been under the sentence of death since January, 1841. Gov. Porter never signed her death warrant.

A treaty has been entered into between Major William Armstrong, Gov. F. M. Butler, Col. James Logan and Thomas L. Swanwick, Esq., Commissioners on the part of the United States, and the Chiefs of the Creeks and Seminoles, by which the difficulties between the two nations and their claims on the United States are satisfactorily adjusted.

The negro woman Pauline, accused of savage barbarity upon her mistress, Mrs. Rappeneck, and her three children, has been tried in New Orleans, found guilty, and sentenced to be hanged on the 21st of February.

The citizens of Lexington, Mass., have voted to celebrate the 19th of April, being the anniversary of the battle of Lexington. Of the Lexington men who stood on the ground on the memorable 19th of April, 1774, only one inhabitant of the town is now living—Jonathan Harrington, who is now 80 years of age, hale and hearty; he works on his farm, pitched hay last summer, and drives about like a young man.

A cargo of native Africans, numbering one hundred and seventy-eight souls, has arrived at Port of Spain, in a British vessel from Sierra Leone, and are awaiting to be planted. This is a renewal of the African slave trade by the British Government, under the specious name of "African immigration."

The youth Fasset, who mortally wounded Tutor Dwight of Yale College, himself a pupil, was hailed by his father, a rich citizen of Philadelphia, by a misjudging Judge soon after his arrest. The trial has been kept off by one pretence after another for a year or two, and at the late term of the court it appeared that he did not intend to appear, his bail being considered forfeited. So that an aggravated case of manslaughter must be left with a fine.

Rev. Robt. J. Breckenridge, of Baltimore, has received a call from the Methodist Church, Lexington, Ky.

A forged plate of Illinois Scrip is believed to have been made by Louis Lejeune, a female convict of the notorious Cowden was arrested with \$27,000 of the false scrip in her possession.

The Rhinebeck (Dutchess Co.) Advocate reports a slight earthquake in that town on the 3d inst., at 4 A. M. The building shook and the ashes rattled. The shock was felt for several miles around.

A bill has passed the lower House of the Maryland Legislature, to allow aliens to hold property in that State.

The Association of New London which recently adopted the resolution respecting the use of the title Bishop was not the New London Congregational Association, but another body.

A Board of Commissioners, for a week past, have been occupied in taking examinations relative to the recent alleged violations of the Naturalization laws. The Board sits in the U. S. Circuit Court room, with closed doors, examining the persons called before it in strict privacy.

Mr. Reuben Frethy, mate of the bark Calisto, who was dreadfully stabbed a few days since, while lying at Norfolk, by a seaman named William Dickinson, alias William Smith, is said by the Norfolk Beacon, to be apparently recovering from it, though not yet out of danger.

The schr. Canoe, Brightman, and for Fall River, with coal from Richmond, was totally lost on Mathapung Shoals on Friday night last.

M. Eli Kent of Leverett, aged forty-two years, committed suicide by hanging himself about sunset Sabbath afternoon.

Hon. John Barney, of Baltimore, at the suit of Mrs. Barney, for an alleged defamatory character, has been indicted in one of our courts, for the Baltimore City Court. The damages were laid at \$100,000. Mrs. B. is the widow of Con. Barney, and a daughter of Judge Chase.

Rev. R. C. Waterston, in a card published in the Mercantile Journal, acknowledges the receipt of \$100 from an unknown person, to be distributed among the sick and suffering poor.

Application to be made to the New Jersey Legislature, for a charter to erect a Magnetic Telegraph across the State, between the cities of Philadelphia and New York. Capital, \$50,000.

Twenty intemperate men were committed, in one month, in Albany, N. Y., for abusing their families.

Miss Dix has addressed the Penn. Legislature on the subject of the insane, in relation to the condition of the insane poor. With the exception of the prisons in the Counties of McKean and Potter, she examined all in the Commonwealth. Two thousand copies of her petition were ordered to be printed in the English language, and 500 in the German.

Lieut. J. E. Blake, of the U. S. Topographical Engineers, has just completed a survey of the route for a rail-road across the peninsula of Florida. He was at St. Augustine on the 25th ult.

Christ Church at Cincinnati, was broken into one night last week by thieves, who carried off the silver clasp of the pew and prayer books, and other property. The watchman, who discovered them just as they were about to leave, during the storm, was knocked down by one of the villains.

The New Orleans Picayune of the 25th ultimo says: "Some three or four hundred Choctaw Indians are encamped on the Big Black, about eight or ten miles from Canton, Mississippi. They are waiting the arrival of the army, to proceed to the mouth of the river beyond the Mississippi. Messrs. Forrester, of Mississippi, and Anderson, of Tennessee, have the contract for their removal."

At East Boston, a new block containing five wooden houses, with brick basins and chimneys, situated on the third section, Port street, was crushed into a mass of ruins, owing to the storm on Tuesday. The houses were not quite finished, and the wind undoubtedly entered through some open windows or doors, and caused the catastrophe.

NOTICES.

QUARTERLY MEETINGS.
DOVER DISTRICT—FOURTH QUARTER.
East Salisbury, March 8
Amherst, 9
Newburyport, 10
Haverhill, 11
Andover, 12
Lowell, 13
Methuen, 14
Concord, 15
Nashua, 16
Keene, 17
Manchester, 18
Farmington, 19
Dover, 20
Rochester, 21
Salem, 22
Keene, 23
Manchester, 24
Farmington, 25
Dover, 26
Rochester, 27
Salem, 28
Keene, 29
Manchester, 30
Farmington, 31
Dover, 1
Rochester, 2
Salem, 3
Keene, 4
Manchester, 5
Farmington, 6
Dover, 7
Rochester, 8
Salem, 9
Keene, 10
Manchester, 11
Farmington, 12
Dover, 13
Rochester, 14
Salem, 15
Keene, 16
Manchester, 17
Farmington, 18
Dover, 19
Rochester, 20
Salem, 21
Keene, 22
Manchester, 23
Farmington, 24
Dover, 25
Rochester, 26
Salem, 27
Keene, 28
Manchester, 29
Farmington, 30
Dover, 31
Rochester, 1
Salem, 2
Keene, 3
Manchester, 4
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Dover, 6
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POETRY.

CHRIST'S AGONY IN THE GARDEN.

'Tis midnight—and on Olive's brow,
The star is dimm'd that lately shone;
'Tis midnight—in the garden now,
The suffering Savior prays alone.

'Tis midnight—and, from all removed,
Immortal wrestles 'neath the stars;
The Man of Sorrows weeps in blood;
Heeds not his Master's grief and tears.

'Tis midnight—and for others' guilt,
The Man of Sorrows weeps in blood;
Yet he that bath in anguish knelt,
Is not forsaken by his God.

'Tis midnight—and on other plains
Is borne the song that angels know;
Unheard by mortals are the strains
That sweetly soothe the Savior's woe.

THE GOLDFINCH AND THE NIGHT-INGALE.

FROM THE GERMAN, BY G. E. WILSON.

Two cages nest hung high before
My neighbor Damon's cottage door;
In one a goldfinch sang sweet,
A nightingale in the other sang.
—Hush!—the son, delighted, heard
The warbling of the tuneful bird.
Then eager to his parent bid,
And thus importuningly he cried:
"Show me which is the minstrel dear,
Whose voice so mellow is, and clear!"

The father, anxious to impart
A pleasure to the prattling heart,
Brought in the cages from the door,
And placed them both the boy before.
Then turning, said, "Decide, I pray,
Which had so sweetly thrilled the lay!"

The lad both birds a moment eyed,
Then, pointing to the goldfinch, cried—
"This surely is the lovely fellow;
Behold his plumage, bright and yellow!
This is the pretty songster, sure,
Whose tones the charmed ear allure!"

The other's looks show that his throat
Could never sound a pleasing note!
Alas! how frequently we find
Appearances deceive mankind!
By handsome garb and form we're won
To deem a dunce a Solomon;
While shabby dress leads us on once
To think an elf a Solomon!

BIOGRAPHICAL.

For Zion's Herald and Wesleyan Journal.

MR. EDWARD WINSLOW.

The father of Methodism in Middleboro' is no more. Mr. EDWARD WINSLOW died in this town, Jan. 2, aged 84 years. Br. Winslow was born in Rochester, emigrated in early life to Whitingham, Vt., and there in 1790 the itinerants found him and led him to Christ, and he soon after united with the M. E. Church, in whose pale he died. In 1804 he moved to this town, where there were no Methodists. On a morning in March, 1817, a neighbor said to him, that one of his sort of ministers, he guessed, had staid at the inn, last night. Why? Because he proposed family prayer. And although his being a clergyman was a matter of surmise on the part of any one, yet on his return, Br. Winslow accosted him as a Methodist minister, and told him that the Lord had a work for him to do in this village. The sequel proved his words true, and from that time he became the butt of reproach and persecution from the enemies of Methodism in the place. In his presence, new doctrines, then the usages of Methodism would be assailed. At one time, the doctrine of sanctification was thus treated, by one of the first men of the village, and 20 M. shingles pledged if it was not as he said. As the Br. was wont, he brought forth the Discipline and let it speak for itself. As the Methodists were then building a meeting-house, the shingles were of timely aid. For twenty-six years last past, in his own home he has supported a meeting once or twice every week. But we have not room in this brief notice for particulars. In the whole of his Christian life, his relations to God, to the church, to the unfortunate, and to the world, he sustained in a way to meet the commendation of man, and, we believe, of his Maker.

We have not occasion to advert to his prospects as he stood on earth's shore. Suffice it to say, they were such as to induce one to adopt Baham's language, "Let me die the death of the righteous, and let my last end be like his." It would seem that God said, "Come thou into the ark, for there have I seen righteous before me in this generation." E. C. EWING.

REV. JAMES O. DEANE.

Our beloved Br. James O. Deane, was born in Burlington, N. Y., Dec. 31, 1810, and five years after, the family removed to Royalton, Me., where he resided till he was eighteen, when he became an apprentice to Br. Samuel Jones, Jr., in a clothier's shop, in Gill. At the age of 21 he engaged at that business in a shop at Greenfield, and at this latter place in his shop he was brought to a saving knowledge of God through faith in Christ, on the 10th of March, 1832. The next September he received license as an exhorter, from our lamented Br. Bosworth. He was licensed as a local preacher in 1834, and about a year after, viz., June, 1835, he joined the N. England Conference. His first appointment was at Ware Village. The next year, 1836, he was appointed to Wales and South Wilbraham; in 1837-8, at Pelham. In 1839 he was joined in marriage to Miss Hannah Green, of Leyden, and appointed to Gill and Leyden circuits; in 1840 and 41 at Savoy; in 1842 at Belchertown; in 1843-4 to the time of his death, at Pelham again. His studies preparatory to the ministry were pursued a part of the first year, at home, under the care of the settled minister of the place, Mr. Canning. The second year he was at Wilbraham three terms, and the rest of his time, till he joined Conference, was filled up with theological reading. The writer of this sketch first became acquainted with him at Wilbraham, and from our first acquaintance, whenever we have met, we have been intimate and familiar. Br. Deane was a man of decision of character. I have his journal before me, giving his experience in detail, for some weeks, at the time of his conversion. There was no revival in the place, but he speaks of "darkness that could be felt," of "sleeping nights," of his soul troubling at times almost on the verge of despair; and on the same day he speaks of his darkness being removed, and of joy that is unspeakable and full of glory. Though separated from Methodists at the time of his conversion, he soon calls them his people; and from that time to the day of his death, it may be said of him emphatically, he loved the church of his choice. He was often heard to speak of a pious mother, and ascribe it to her prayers and Christian influence, that the whole family (consisting of ten children) have been happily converted to God. His piety was even and uniform, neither remarkable for depression nor ecstasy, but it was a piety that fitted him to die well. The best assurance I have of his entire sanctification, is the following extract from the pen of his companion and widow. Referring to his journal, she says: "The first year he spent in Pelham, he writes of 'pausing after holiness.'"

The first part of the year his cry seemed to be for holiness of heart; and in a few weeks he writes that his "soul is happy," that he "feels a fullness in Christ," that "Christ reigns in his heart without a rival." I think he did, for the most part of the time since, feel that God was his all. Sometimes he felt almost afraid to claim so great a blessing, but knew not why he did not give up all for Christ, why he did not lay all upon the altar. His life, and especially the last of it, while he was permitted to labor, gave abundant proof that he had fully consecrated himself to the work of preaching the gospel. He took a cold, which resulted in the lung fever; but while this disease was fastening on all the strongholds of his constitution, he seemed to lose sight of his own exposure to temporal death, in the affecting view he had of the paramount danger of sinners suffering that death which will destroy the soul. His last text was, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

This was his last call; he laid down the silver trumpet and went home to die. He preached his last sermon on Thursday, and closed his life one week from the next Sabbath. He spoke of having received a great blessing at the camp-meeting a few weeks before his death, and his soul was evidently in a happy frame from that time to the close. His death was triumphant. As he came down to his cold street, and was about stepping in—even when he could look upon his hands and his feet, and see that the cold waves of the river of death were beating against him, he exclaimed, "Now I am saved," and again, "I have fought the good fight." About fifteen minutes before he died, he broke out singing his favorite tune, "Balaena," and he thus, as his soul passed away, sent back the blessed testimony that he was crossing safely over the streams. "And I heard a voice from heaven, saying unto me, Write, 'Blessed are the dead which die in the Lord, from henceforth. Yea, said the Spirit, that they may rest from their labors, and their works do follow them.'"

Barnardston, Feb. 1, 1845. I. MARCY.

Mrs. EFFE HUNT, relict of the late Moses Hunt, died in Westchester, N. Y., Dec. 20, aged 69.—She was converted to God during a revival of religion, under the labors of Rev. Ezekiel Canfield, in the above-named place, nearly forty years ago, and was one of the members of the first class formed in that town. Of that little band but few remain. About eight years ago, she removed, with her son-in-law, Rev. S. Remington, to Troy, thence to Schenectady, afterward to Albany, and then to Boston. In the latter place her health began to fail, and continued to decline till she saw and felt that the time of her departure was at hand. She then hastened to Westchester, gave her certificate to the preacher in charge, selected the spot where to be buried, and in a few days finished her earthly course. The occasion was improved by an appropriate sermon on Rev. xiv. 13, by the Rev. F. W. Sizer. A brother, who visited her in her last sickness, said she was ripe, for she was full of faith, holy hope, and resignation to the divine will. She said, "I am just where I wanted to be. I have every comfort I could desire. The world is nothing to me; I am ready. It is a great thing to die, but I have no desire to stay; my work is done, and I am willing to depart." And when the last moment arrived, and she was passing through the final struggle, she prayed, "Cut short the work, and take me, Lord." This prayer was instantly heard, and another saint was at rest.

S. REMINGTON.

BR. HARMON TREADWELL died in great peace at his father's residence, in Kennebunk, Me., of consumption, aged 26. Br. H. maintained a pious walk with God for three years, and on the 2d of February he was not, for God took him. "If a man die, shall he live again?" A. FOSTER.

WIDOW ELIZABETH HOLTON died in Northfield, Mass., Jan. 30, aged 64 years. One minute she was apparently in good health, but the next, by a stroke of the palsy, she was brought to the very gate of death. She, however, talked calmly of dying, and was willing to go. Nine years before, her husband was taken by the same complaint, and died equally sudden. She had been a faithful member of the Methodist Episcopal Church in Gill, for twenty-seven years, and by her life and death has proved the power and efficiency of the religion of Christ to fit us for either.

Barnardston, Feb. 3, 1845. I. MARCY.

Mrs. ELIZA A. MARCY, wife of Grosvenor Marcy, of Leyden, died after suffering under the influence of that most insidious and yet most fatal disease, the consumption, for more than a year, died in the full assurance of Christian hope, on the 22d of Dec., aged 30 years. She was converted about ten years ago, and joined the Methodist Episcopal Church, and from that time to her death adorned her profession by a life of ordered and useful life.

Barnardston, Jan. 31, 1845. I. MARCY.

MR. JONATHAN GREEN, son of Joseph and Sabra Green, of Leyden, died Jan. 26, aged 27 years.—He had been the subject of many prayers and of frequent and deep religious impressions, and during his sickness dated his conversion back to about one year ago. His sufferings were very great during some months past, but he bore them all with much patience. He deeply regretted his not having made a public profession of religion, but as the outward man was perishing the inward man seemed to be renewed day by day. He preached faithfully the word of life to all of his young friends, for weeks, and then his strength failed, and soon his soul went to rest, as we trust, in the kingdom of God.

Barnardston, Feb. 1, 1845. I. MARCY.

Mrs. EMILY CLARISSA CHAFFEE, wife of Elisha Chaffee, Jr., died of consumption, in Rockville, Jan. 12, aged 26 years. She was converted at the age of sixteen and joined the M. E. Church. About three years after her conversion, she experienced that "the blood of Christ cleanseth from all sin," but of this blessing she did not so clearly possess the witness during the short period of her life that the writer knew her. However, though disease had made alarming advances, her confidence in Redeemer was unshaken. Her language uniformly was, "I am so unworthy," "I have done so little," yet, "I do not fear," "I have no fear," "All is well," "Jesus is mine," "Christ is my portion," "My trust is in him." Her trust was not misplaced—why should she fear? Her last illness was severely trying, and at times exceedingly distressing; but she bore it with meek resignation. When her closing scene came, it was, as she had desired, quiet, easy and peaceful. Her funeral occasion was improved by the writer by a discourse from Rev. xiv. 13.

A. F. PARK.

BR. JOSEPH RICKER died of typhus fever, in Peru, Me., Jan. 24, aged 43 years. He was converted at a camp-meeting in Paris, in the autumn of 1823, received into the M. E. Church, by Rev. O. Bent, the same year, and remained a member during the remainder of his life. The day before his illness he read the Scriptures with unusual interest, prayed with uncommon fervency, and engaged as usual in his secular duties. Much of the time during his sickness he suffered greatly, and some of the time was deprived of his reason. He was troubled with doubts and fears at times, but often appeared happy, and during his sickness was not heard to repine.

Peru, Feb. 1, 1845. SETH B. CHASE.

Mrs. MARY A., wife of Dr. Noah Hanson, died in Hampden, Me., Nov. 15, of pulmonary consumption. She died before the noon of life; but she died well. She professed religion several years ago, and connected herself with the M. E. Church; but for some time before her decease her faith was insufficient to penetrate the cloud the prospect of a departure apparently so premature, and produced. As disease spread its ravages, all darkness however, was dissipated, and her sky was left undimmed by a single cloud. On one occasion, I said to her, "You are almost home, and on another I sang a hymn appropriate to her situation, when she shouted 'Glory' as long as her exhaustion would allow, and desired to depart and be with Jesus." W. H. P.

Hampden, Feb. 6, 1845.

CAROLINE AUGUSTA, eldest daughter of Stephen D. and Caroline S. Brown, died in Lynn, Jan. 21, aged 10 years. This affliction is severe, arising from the premature death of an affectionate, amiable and intelligent daughter. She literally dropt into eternity unexpectedly to herself and her friends; her disease in a moment as it were assuming a new and fatal aspect. Such is death. O how regardless of human wishes and affections. May this death be sanctified to her relatives and especially to the Sabbath School of which she was a member, and to the circle of young friends which she has so suddenly and for ever left.

L. CROWELL.

TEMPERANCE.

For Zion's Herald and Wesleyan Journal.

TEMPERANCE.

Br. Stevens.—It is admitted that the cause of temperance is one of great importance to individuals, to families, to the church and to the world; and if properly conducted will demonstrate to all its utility in removing much that hinders the spread of the gospel. Yet it is to be feared that from the manner in which the cause of temperance is conducted in many places, the cause of God suffers. I do not mean to be understood to say that there is too much done, for this should be prosecuted with that zeal which it demands, and at the same time we should bear in mind that there is another cause of more importance, and which if left out of the question, will leave temperance a mere skeleton, and finally it shall be lost in oblivion—for it is only as piety is established that temperance can stand on a firm basis; hence, any thing which has a tendency to retard the cause of piety will eventually injure the cause of temperance—therefore temperance should be viewed as a secondary cause; this would give religion the preference at all times and places.

As to time, there appears to be an inconsistency in taking the Sabbath evening for temperance meetings. This has a very serious bearing on the worship of God, in drawing away many of those that would attend religious worship, and introducing them to an assembly where the clapping of hands, stamping of feet and light sores, instead of impressing the mind with solemn thoughts, are calculated to produce a lightness of mind that will efface all the serious impressions made during the holy Sabbath. How much is lost? who can tell? Again, by having these meetings on the Sabbath evening many are drawn away who would be useful in the prayer-meeting, and their absence is sensibly felt—whilst the pastor with a few brethren are left to sustain the worship of God, whilst only a few or at least a small portion are benefited by the social meeting. Can we expect to see the church prosper in this way? Is not all the strength we have needed? Is not union strength? We need a long pull, a strong pull, and a pull altogether in this work. Let the church have it. May all respond by being in their places at the social meeting. Again, the practice of temperance parties, however good the object, are having a deleterious effect on the cause of piety. At these places all classes are collected, and all are like to partake of the spirit of the occasion. Yes, to such a degree, that the bystander would hardly suppose there was a professor of religion in the company; and yet it may be known to those present that there are quite a number of professors of religion, and perhaps some ministers in the company. O how many have found to their own shame and loss that they are far from being where they should be. Again, another bad effect is the loss of confidence which is felt in those who are engaged in these parties; and as it is felt in individuals so it is felt by the church, and it is seen whilst the hands of the ministers hang down. How important are these things be well looked to, and that there be separation from the world, close adherence to religion and its institutions. Let this be uppermost, the first cause, the most important: 'tis then Zion shall prosper, piety increase, reformation spread, and temperance flourish, having piety for its foundation; but without this the cause of temperance will be as sounding brass, a tinkling cymbal.—Let all look well to their course, and see if they are doing all they can to promote piety in the world; then shall the cause of temperance take a sure and certain march, being led on by true Christian principles.

Yours respectfully, ISAAC LORD.

Durham, Me., Feb. 1, 1845.

For Zion's Herald and Wesleyan Journal.

RULES FOR HOLY LIVING.

Sincerely and continually submit soul and body to God. 1 Cor. vi. 19, 20. Expect God to bless and direct in each and every duty. Prov. iii. 6. Aim to follow divine assistance the salvation of souls. Prov. xi. 30. James v. 20. Study with much prayer God's holy Word. John v. 39. 2 Peter i. 20. 2 Tim. iii. 16. Let every benevolent enterprise share in your prayers, money, your influence. Matt. v. 16. Titus iii. 8. Gal. vi. 10. In business be punctual, diligent and conscientious. Rom. xii. 11. Seek for qualifications to be extensively useful. Prov. xi. 27. James i. 5. Choose the company and friendship of the best and most intelligent Christians. Prov. xiii. 20. Mal. iii. 16. Expect the fulfillment of that sacred declaration, "If any man will live godly in Christ Jesus, he shall suffer persecution." 2 Tim. iii. 12. John xvi. 33. Acts xiv. 22. 1 Peter iv. 14. Seek continually and not partially for that holiness, without which no man shall see the Lord. 2 Cor. vii. 1. Heb. xii. 14. Begin and end every day with prayer, and fill up the spare moments with ejaculatory prayer. Do every thing in faith, and with a single aim to please God. R. S.

From the Christian Advocate and Journal.

AN INCIDENT OF ITINERANCY.

Within the bounds of what, twenty-four years ago, was called the Hudson River District, on Jefferson circuit, which territory of ground at that time was four hundred miles around, and embraced in it forty-two appointments. It is now divided into five circuits and one station, which employ eleven preachers. This was a circuit on which there was no time for idleness, and which required labor for the performance of the duties devolving upon the ministers. My colleagues on this circuit were faithful, persevering, holy, and useful men. Our object was to preach the doctrines as believed and taught by Wesley; and in the promulgation of these truths we had to contend much against the prejudices and influences of false doctrine. During our ministry there were sensible inroads made upon

the kingdom of darkness. Reformation commenced steadily but slowly, and with profitable results.

As near as my recollection serves me, at the second appointment, after preaching, I read the general rules to the congregation, and explained and enforced them, especially the rule on temperance. There was an aged gentleman sitting in the congregation, who was keeper of an inn near the place of worship, who had been and was at that time a hard drinking man; and who from that time commenced seeking the Lord, found religion, and became a sober and faithful Christian, and not long after died in the triumph of faith. This is an instance in which the Gospel showed itself effectual in producing a permanent reformation, in all respects, even from intemperance. Yet I would not wish to disparage the temperance movement; but simply to say, where the grace of God is first implanted, abstinence from intemperance is always one of the happy results attendant upon it. As I came to my next appointment, on Saturday afternoon, on Hunter Mountain, my lodging place was with the leader, who said to me before I had time to put up my horse, "We have work for you here." I said, "What is it?" He answered, "There is a member come here, all the people, but to help to save them. Will you show me where this brother lives, will you go and see him?" He said, "I will go with you; but it will do no good." The distance was a mile and a half across the mountain, through the fields and brush, to a small log house. The brother was not at home. I left word, after some conversation with the family, to tell the brother that the shepherd had been there, and that he had come to hunt up the lost sheep, and that there was some complaint against him from the leader; and as I had taken the trouble to come and see him, I should expect him now to come and see me—and wished him, if possible, to be the next day at church. When he came home his wife said to him, "The shepherd has been here." The men asked what he wanted? His wife then communicated to him my message. "Well," says the brother, "if the minister has taken that trouble, I shall go and see him." He came to church with all his family. I preached to a crowded congregation in the school house. In the class meeting this brother made confession and promised to do better in time to come. We had no cause further to notice his case.

"Forgive me another for Christ's sake has forgiven you." This is a rule which should always be observed, otherwise no church or family can dwell together in harmony and union. When the class meeting closed I opened the door to the entry of the school house, and found it full of people, who began to move to the outside door. I requested them to wait a short time, as I wished to speak to them. I conversed with them all; some of them were very serious.

When I came to that place again in four weeks, I found that nine of that congregation had professed to have experienced the meek religion of Christ. Seven of them joined class. From this time the glorious Gospel prevailed. The principal part of the family of the delinquent brother, mentioned above, was converted; and one son became a minister of the gospel. I cannot recollect the exact number added to the church there, but it was very considerable; and there was soon after a large house of worship built.

One incident worthy of notice is that of a lady, seventy-six years of age, by the name of McGregory, who experienced religion one night after I had preached in her house; and was made so sensible of her lost, mis-spent time, for so many years, though her distance was three miles from the church, she resolved never to be absent as long as she lived, Providence permitting. Accordingly during the three years after, to the last Sabbath of her existence, she was at church. Many other instances might be named; but in order that the church may see the progress of the work of God for two years on Jefferson circuit, we will mention a few things in general terms.

About seven hundred souls were added to the church; included in this number were forty-two persons from the Calvinistic Churches. Many new societies were established; six churches were built, or in progress of erection, and one other bought. These houses are now all finished. Since that time the work has had great success both as regards numerous other churches built, and the number of people added to the denomination—viz., ten new churches; and the Methodist population, though I cannot give the specific number, yet has increased, of course, greatly, as the number of new churches erected shows.

In connection with the second appointment, I wish to notice the circumstance of one family. A certain lady, who was at the first appointment in that place, on returning home, gave information of the meeting to her husband. "Well," said she, "the Methodists have got a man here now that will set the world on fire." "When he comes again," rejoined the husband, "I shall go and hear what he has to say." This man was a justice of the peace, and stood high among the people. He did go, and the happy result was that both he and his wife were converted. Not long after, the principal part of his family at children became converted also. This brother became very efficient in the church, as a leader, steward, and local preacher. Not only as respects his aid in regard to finances, for he was very active, but also in advancing the spiritual prosperity of the church he was very successful; and during last winter an extensive revival commenced in Hunter Mountain society, which was greatly promoted through his instrumentality. The name of this brother was Charles Chase, of West Hunter. The hospitality of his house was always ready for the reception of Methodist ministers. He is now dead, and his death was triumphant; and the writer, while recording this testimonial of his upright life and happy death, would beg to be permitted to express his condolence and sympathy in behalf of the bereaved family. Let him mingle his tears with them around the family altar, and pray that they, although he cannot return, may have the hope and assurance of one day seeing him in heaven.

JOHN BAXTER.

Harper's Field, Del. Co., N. Y., Jan. 24, 1845.

An excellent practice. Would that it were more extensively pursued.—Ed.

THE TWO WONDERS.

Professor Stowe, of Lane Seminary, has an article on the writings of Martin Luther, in the Biblical Repository for July, from which we make the following interesting extracts. Prof. Stowe says that for more than two months, at a time, when thick dangers threatened the Protestant cause, Luther wrote to his friends at Augsburg nearly every day, and every letter breathes the spirit of deep devotion. These letters would make a volume of intense interest, illustrating the power of faith and a good conscience, more lively perhaps than any thing else ever proceeded from an uninspired pen.

In a letter to Brueck, Chancellor of the Elector of Saxony, dated August 5th, 1530, he says—"Some of our friends are anxious and desponding as if God had forgotten us; but He cannot forget those who do not forget Him. Otherwise, our cause were not his cause, nor our doctrine his word. But if we are certain without doubt that this is His cause and His word, then our prayer is certainly heard, and help for us is already resolved upon, and prepared; and we shall be helped, and there can be no failure."

"I have lately seen two wonders: First, I was looking out of my window at night, and saw the stars in the heaven, and God's great beautiful arch over my head, but I could not see any pillars on which the builder had fixed this arch; and yet the heavens fell not, and this arch stood firm. Still there were some who were seeking for the pillars, and were long to touch them and feel them.—And because they could not do this, they stood quivering and trembling, as if the heavens would certainly fall, and for no other reason than because they could not see and feel the pillars which held them up. If they could only grasp the pillars then the heavens would stand fast."

"Secondly, I saw great thick clouds sweeping over us, of such weight and burden that they might be compared to a mighty sea; but there was no floor for these clouds to rest upon, and no barrels to barrel them up; yet they did not fall upon us, but saluted us with a scowling visage and fled away. And when they had gone, then both the floor and the roof which had held them up, shone down upon us, the beautiful rainbow. Yet that was so small, thin, weak a floor and roof, that it disappeared in the clouds, and seemed more like a shadow, like an image in a painted glass, than such a strong floor, so that one might well be in doubt whether such a floor could bear up so great a weight of water.—Yet, in point of fact, the waters were borne up, and we were protected; still some will be feeling to see what holds the waters up, and because they cannot find it, are in a dread of an eternal flood."

"Such a work as God by His grace has given us to do, He will by His spirit prosper and advance; and the way and time and place to help us will come right, and will be neither forgotten nor delayed."

In a letter to Melancthon, dated June 29, 1530, he writes: "I hate from the heart your great anxiety about which you write; it is not the great peril of the cause, it is your own great unbelief which distresses you. There was far greater peril in the time of John Huss, and at many other times, than in our times. And though the peril may be great, yet He whose cause is (for it is not ours) is also great; He hath begun it, and He will carry it through. Why give yourself such constant trouble? If the cause be not a good one, why, then, let us give it up; but if it be a good one, why should we make God a liar in so many and great promises which He has given us that we may be quiet and content? Cast thy care upon the Lord.—(Ps. lv. 23; 1 Pet. v. 7.) The Lord is high to all that call upon him.—(Ps. xxiv.) Think you that He speaks such words to the wind, that He casts such pearls before swine?"

"I sometimes have fears, but not all the time.—It is my philosophy, and not theology that plagues you so. What can the devil do more than put us to death?"

"I pray you for God's sake take up arms against yourself, for you are your own worst enemy, and give the devil all the weapons he can use against you."

"Christ has died unto sin once for all, but to righteousness and truth he never dies, but lives and reigns! If this be true, why should we fear for the truth while he reigns. Yes, you reply, but if God's wrath is the truth east down. Then let it be east down by God's wrath, and not by our cowardice. He is our Father, and He will be the Father of our children."

"I pray for you constantly, and am troubled because your anxiety, greedily as a horse leech, sucks out all your blood and makes my prayers powerless. So far as the cause is concerned, I have no anxiety, (whether from stupidity or from the spirit of my Lord Christ knoweth.) God can raise the dead; He can maintain His cause although it fall; He can raise it up, He can make it prosper; if we are not fit for the work, He can do it by others. If we cannot have confidence in His promises, who in the world is there that can? But of this more another time, though I am but carrying water to the ocean. May Christ himself comfort, strengthen, and teach you by His Holy Spirit. Amen."

"If matters go ill with you, I shall scarcely any longer be able to refrain myself from hurrying to you, that I may see how terrible the devil's teeth look round about, as the Scripture saith in Job xiv."

In another letter to Melancthon, of the 27th of June, he expresses himself as follows: "I am occupied with our cause day and night; I think it through, examine it, discuss it, search throughout the whole scripture; and I become more and more convinced every day that it is the cause of truth; and this confidence, by God's help, no man can ever take from me, let things go as they will. The father of lies hath sworn to be the death of me,—that I know well; he will give himself no rest till he have swallowed me up. Very well—let him swallow me; by God's will he will then get a stomach-ache and a purging such as he never had before. 'If Christ be not with us, where in the whole world shall we look for him? If we are not the church, or at least a part of the church, where then is the church? Is the Duke of Bavaria, the Pope, the Turk, and the like of them, the church? If we have not the word of God, who is it then that has it? And if God be for us, who can be against us?'"

In another letter to Melancthon, of June 30th, he says: "If it be he that God spared not his own Son, etc., Rom. viii. 32, then the devil may be a man in my camp; but if it be true, then what do we with our empty care, fear, trembling and sorrow, as if He would not stand by us in these little matters when he has given his own Son to die for us, or as if the devil were stronger than God?"

"I pray you for Christ's sake, cast not to the winds the divine promises and comforts, as when he says: 'Cast thy cares upon the Lord.' Wait on the Lord, and be of good comfort.' Were we obliged to go on our knees to Rome or Jerusalem for such promises, we should value them; but now we have them so numerous and so near at hand, we regard them not. This is not good. I know that it comes from the weakness of our faith. Let us pray with the apostles, 'Lord, increase our faith.'"

From the Sabbath School Messenger.

NORTH SABBATH SCHOOL.

Mr. Editor:—While our friends in your goodly city, as well as those in many other places, are enlisting the youth of their Sunday Schools in pushing onward the victories of the cross,—and giving vigor and strength to the Missionary enterprise,—we too are in the field, marshaling our youthful bands.

The Juvenile Missionary Society, of this station, held its fourth anniversary on the evening of Christmas day,—and it was truly a "grand rally." Our spacious church was literally crowded, and many went away for want of room. The exercises, which consisted of Dialogues, Recitations, and Singing, by the scholars, went off in fine style; the youthful speakers acquitted themselves well, perhaps never better. The selection of pieces, and the arrangement of the different parts, was admirable, and did great credit to the judgment and hearts of the committee. Some of the pieces were very solemn and affecting,—others well calculated to kindle the flame of Missionary zeal and benevolence,—and, what is best of all, it closed up well.

The avails of the anniversary was fifty-five dollars fifty-three cents; which, with \$19.97 in the treasury, previously collected, makes up the goodly sum of \$75.50 from our little society.

To this we may remark that the Church Missionary Society will add her part in due time; already it has paid to the Parent Society, New York, since Conference, \$70. Our motto is "Onward to universal conquest!"

Yours, respectfully, R. LIVESLEY.

Norwich, Conn., 1845.

RELIGION IN GERMANY.

Shortly after the close of the late General Conference of the Methodist Episcopal Church, the Rev. William Nast, a German missionary in connection with that Church, left this country on a visit to his native land. From a long and interesting communication in the Western Christian Advocate, we learn that he has arrived, with his family, at the city of Wittenberg, and is now actively engaged in fulfilling the object of his visit, which is to counteract the influence of various publications in Germany marked by bitter hostility to the Methodist Episcopal Church, and to collect information to establish a medium of correspondence for the Advocate; a German newspaper published at Cincinnati, of which Mr. Nast is editor. Mr. N. gives a mournful and gloomy picture of the state of religion in Germany.

He arrived at Wittenberg on Saturday night about 12 o'clock. This town contains probably the most religious population in the kingdom of Wurttemberg. He, however, found the great majority of the peasants engaged in dancing at taverns, which amusement they kept up till Sunday morning. There appears to be a very general relaxation of the Sabbath. Mr. Muller, who was some degree as a missionary under the society of the English Wesleyan Church, told Mr. N. that it could double the numbers in church members with him, especially of mechanics, if he would allow them to keep open their shops on the Sabbath. All kinds of sales and bargains are proceeding on that day. The streets are full of hucksters and peddlers of fruit and vegetables. It is the principal mode for making and returning calls and visits of every kind, and the ladies think nothing of sewing and knitting; and this Mr. Nast says, among the religious as well as the profane, inasmuch that he has an evangelical minister of the Established Church, a missionary meeting, exhort the ladies to sew in the missionary society one or two hours on the Sabbath afternoon.

There has lately been formed there a society of Baptists, who stand in direct opposition to the national church. Though greatly persecuted in their religious rights, they are now undisturbed in their religious rights, but are still to be met with difficulties which affect their civil rights. No marriage is regarded as legal which is not performed by a clergyman of the Lutheran or Roman Catholic Church. A Baptiste couple, who wished to enter into the blessed state of holy matrimony, could not reach that pinnacle of earthly happiness except by submitting to be married by a clergyman of one of those churches. Mr. Nast says.

"In order to declare openly, by word and by deed, that they could not acknowledge any function of a clergyman of the Established Church in his character as a minister of the Gospel to them, and his act of solemnizing their marriage, they concluded him only as a civil magistrate, as a servant of the state, not of the Church, they fell upon a legal and singular expedient. As soon as the clergyman had asked them the usual questions and pronounced the words, 'What God has joined let no man separate,' the bride pair abruptly left the altar of the church, (in which all the marriages are solemnized, not suffering the clergyman to pronounce the blessing or benediction.)"

Certainly a "bold" expedient and partaking perhaps more of the spirit of "direct opposition to the national church" than of courtesy to its name, reverence for the place or gratitude for the blessing of the state into which they had entered. The were, however, prosecuted for disturbing the public worship and living in concubinage. After many trials and appeals they have finally appealed to King